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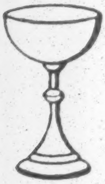

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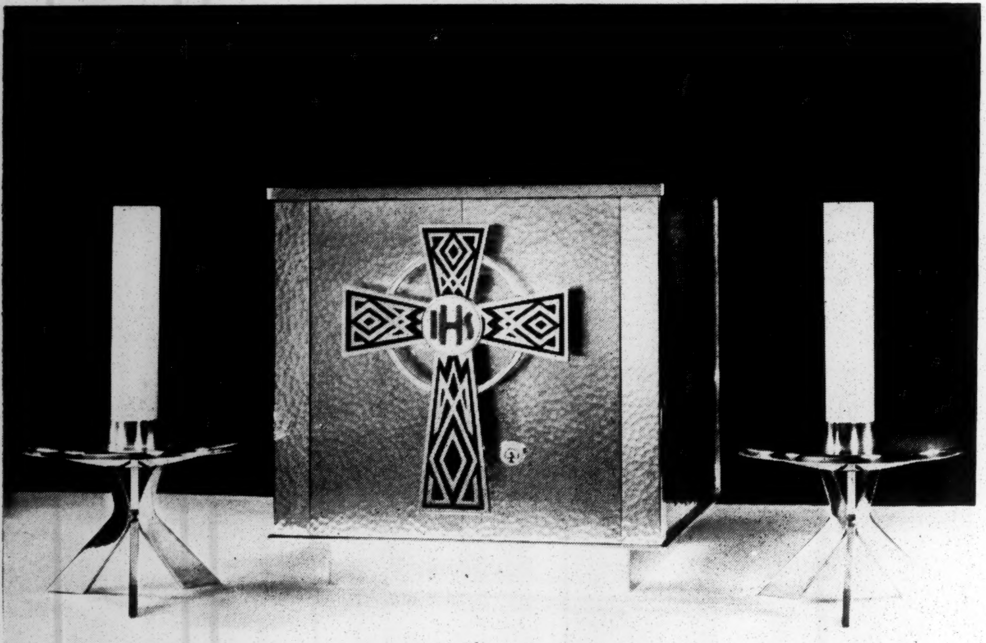

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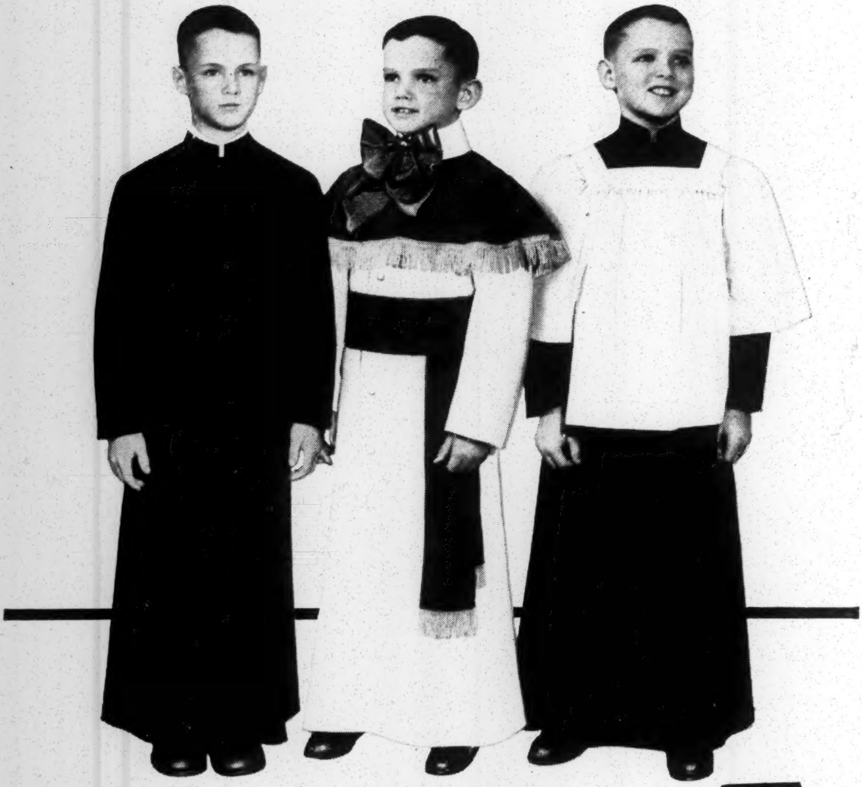

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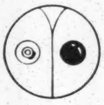

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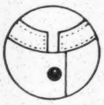

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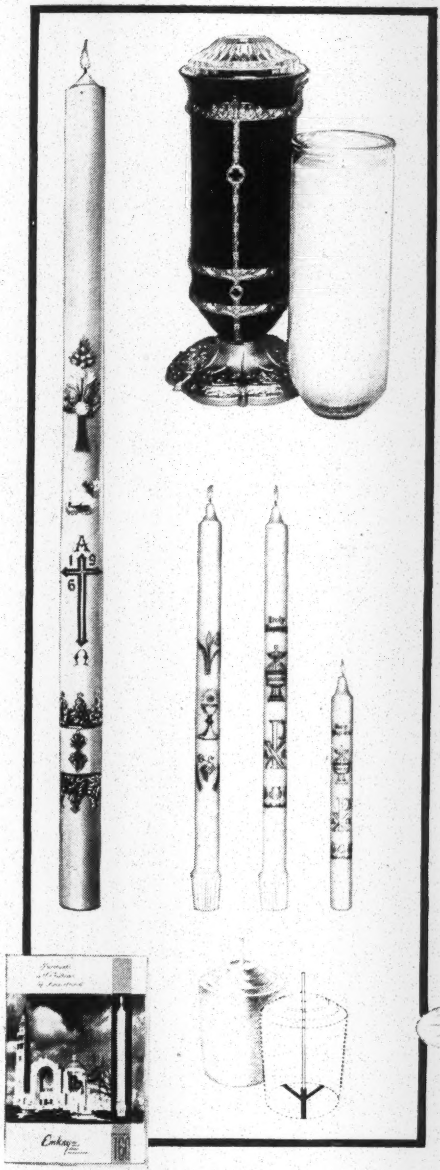

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PREACHING THE PASSION

The purpose of Christian preaching "must always be directed towards the final end of man; that is, towards the supreme love of God, and the eternal salvation of souls."[1] Since these two objects, the love of God and the eternal salvation of souls, find their center, their manifestation and accomplishment in the sacred passion of our divine Lord, it follows logically that the passion of the Redeemer must be preached in season and out of season. Every priest must be a Preacher of the Passion; he is "compelled by the binding rules of his sacred ministry to make it his theme."[2] The sufferings and the death of Christ are the means adopted by redeeming love to achieve our salvation. The passion, and the passion alone, infuses meaning into every other topic of the pulpit.

Every priest, then, must preach the passion of Christ. A different question is how one ought to tackle such a sermon. Often a sermon on the sacred passion consists of the verbal portrayal of the scene, a denunciation of sin in general, or a particular kind of sin (as, for example, the sin of impurity when we speak of the scourging at the pillar), and ending up with some practical lessons to be followed out in our lives. But could we call this preaching the passion? We are not considering here whether such a sermon would or would not be effective in deterring men from sin, or rescuing them from sin already committed; this it may well do. But if this is truly preaching the passion, then what follows will not be much of an aid towards the effective preaching of the passion or the corresponding understanding by the faithful of the work of our redemption. However, as the proposition stands, it may be questioned whether this is truly preaching the passion.

A sermon deals with the teaching role of the Church and strives to set before men in a clear fashion the truths of Christianity which have been revealed to man by God, and which, at the same time, aims at inspiring the faithful so that their wills might be more ready to co-operate with the grace offered them by God; a sermon is concerned with Christian perfection. St. Thomas with his innate skill and brevity makes this point: *Perficere autem idem est quod docere.*[3] To teach, that is, to expound the Gospel, is to perfect. All this presupposes, however, that the sermon has a sound dogmatic foundation and that, under the influence of the Holy Spirit, it will enlighten and inspire the faithful through a clear presentation of the truths of the Gospel which it communicates. If the sermon lacks any of these essentials—dogma, enlightenment and inspiration—then it is not a sermon at all, and it will cetrainly not contribute anything towards the perfection of the audience.

---

[1] Garrigou-Lagrange, O.P., *The Priest in Union with Christ,* translated by G. W. Shelton (Mercier Press, 1951), p. 134.

[2] D. O'Mahony, *Great French Sermons* (London: Sands & Co., 1917), "The Passion of Christ" by Bourdaloue, p. 1.

REDEMPTION

There are three different ways of looking at the sacred passion of Christ: as a redemption, as an act of satisfaction, and as a sacrifice.

In treating the first of these, we regard the passion insofar as it concerns our liberation from servitude through the paying of a price—the price being the sufferings and death of the Redeemer. One of the more common ways of putting this across to the faithful is by describing the agony of the crowning with thorns, and then going on to explain how it was in this way that Christ paid the price of all those sins of thought committed by mankind. Apart from being a limitation of particular sins to particular incidents of our Lord's passion, however, this approach has no theological foundation.

It is one thing to say that Christ suffered for sin; it is quite another thing, and quite false, to say that He suffered for all the sins of thought when He was crowned with thorns. Moreover, how many of the faithful really know what is intended? Must it not puzzle them at times as to how an evil thought *now* can in any way affect, or effect, the sufferings of Christ which took place nearly two thousand years ago? Christ has suffered and died; He has paid the price, and that price cannot be altered. How then can the sins of the modern world play any part in crucifying again the Son of God and making a mockery of Him?[4]

Surely these are practical questions, and just as surely the average intelligent Catholic must want to know the answers. We do not answer his difficulties simply by saying that Christ suffered for all evil thoughts when He was crowned with thorns. This is only the outer fringe of a far bigger problem, and the problem is not so difficult that it cannot be explained in simple terms and everyday examples. This involves a treatment above all of the meaning of sin. It was sin that caused a suffering Christ, and just as it is connected with His sufferings, so it is connected with our own.

---

[3] *III,* q. 67, art. 1, ad 1.

[4] Cf. *Heb.* 6:6.

This at once brings us to the question of *satisfaction,* for our redemption was achieved through the satisfaction made by Christ. In other words, the price of our redemption was paid in terms of human suffering, not any kind of suffering, not any undetermined amount of suffering, but a determined and special species of suffering: a real sacrifice, being completed with the death of the Victim through the shedding of His Blood. This was man's redemption and reconciliation.

Thus we have added to the problem. What we want to know now is not only how twentieth century sin affected the passion of Christ, but also why the price of sin should have to be paid in the coin of human suffering. Why could God not have been reconciled with the offering of a burnt sacrifice, if the Offerer had been His own Son? What special power did suffering possess in bringing about our salvation, that everything else seemed to lack?

In this connection, one must start off with the notion of sin. Sin is an offense against God. It is a "breaking off" of relations, just as one country may break off relations with another country. The analogy is lame as is every analogy. There is one point, however, that is well worth bringing out. When one of the countries happens to be very powerful, and the other very weak, the breaking off of diplomatic relations could well spell disaster for the weaker country. This could happen in all sorts of different ways, but to bring home the point of the analogy, we must remember that when a person sins, he himself is the loser. By his own action, he has deprived himself of sanctifying grace, that spiritual bond that united him in love to God. What the ordinary faithful do not fully realize, however, is the fact that one sin, committed in a moment of time, might take a lifetime—the lifetime of the God-Man—to undo. Sin is too big a thing for man. He cannot handle it. If he could, he would never have needed a divine Redeemer.

Thus rarely do many of our people understand the true nature and consequence of sin. They have a hazy notion about sin being an infinite offense against God, and that except for the passion of Christ every man in mortal sin would be damned for all eternity, irrespective of sorrow or a lifetime of penance.

If their notion of the infinite aspect of sin is hazy, their notion of the finite side of it is even hazier. How many of our Catholic people realize that to every sin, great or small, there is attached a certain and fixed measure of suffering, which must be endured to make satisfaction for that sin, and which, considering ordinary dispositions, is generally not completely remitted by confession?

In this regard, the sacrament of Penance differs somewhat from that of Baptism. The latter takes away both the guilt of sin and all the temporal punishment which is due to it. Penance, on the other hand, does not do this. It takes away the guilt of sin, but it does not necessarily take away all the temporal punishment which is due to it. That it might have this effect, Penance also demands satisfaction by fasts, almsgiving, prayer and the like.[5] As a general rule, after the reception of the sacrament of Penance, some degree of temporal punishment remains to be expiated.[6] Apart from this consideration, anyone who fails to understand this effect of sin cannot come to understand the doctrine of purgatory as a state, wherein the soul experiences that expiation of temporal punishment which it did not achieve while on earth.

PER PASSIONEM

This can be well illustrated through the passion itself. Why did Christ suffer so much? Why did He not suffer less? Why did He not suffer more? What was it that commanded the *"sufficit"* in the sacred passion, if not that at that precise moment Christ had endured that determined amount of expiation which every sin of the human race demanded. As St. Thomas explains, in answer to an objection that Christ could have and should have redeemed the human race with the smallest amount of suffering:

> It must be said that Christ willed to free the human race from sins not by power alone but also by justice. And therefore He did not consider solely how great a power His suffering would have from the conjoined divinity: but also how much His suffering would suffice according to human nature for so great a satisfaction.[7]

---

[5] Cf. *Denz.* 807.

[6] Cf. *Denz.* 925.

[7] *III,* q. 46, art. 6, ad 6.

It is quite impossible to exaggerate the importance of St. Thomas' teaching here, and perhaps Hugon was thinking about preachers of the passion when he said that no orator or theologian of the redemption had ever fully fathomed the depths of this profound and beautiful question.[8]

If sin called for a suffering Christ, it also called for His death. It was God's threat to our first parents that, should they disobey His commandment, their fate would be death. With sin, that sentence was carried out, and since Christ came to satisfy for this sin of the human race, then it was only fitting that He should undergo all the penalities which that sin demanded.[9] Christ died because He allowed the norms of human justice to wreak their full vengeance.

The sufferings of Christ were perfect in the satisfaction which they offered. His victory was complete, but not complete in *every* way; that would be wrong. Otherwise there would be no meaning to the Pauline phrase: "What is lacking of the sufferings of Christ I fill up in my flesh for his body, which is the Church. . . ."[10] In becoming one with Christ, man must also become one with Him in His sufferings. But what remains of the price to be paid if Christ has already paid it in full? Are the sufferings of Christ insufficient? That, of course, would be heretical; the sacred passion is sufficient and superabundant. To understand how we can become associated with Christ in paying the price of our redemption, we must be able in some way to bring the passion of Christ into our present-day life. In other words, instead of going back to the passion, we must bring it forward into the twentieth century and, here and now, allow it to achieve its effects among us.

We cannot properly appreciate this without bringing in the notion of the moral headship which makes us one with Christ the Head. It was the reality of this doctrine that united all men with Christ on Calvary. In Him we suffered and died; in Him we paid the price of our liberation; in Him we rose again from the dead.

But if this moral headship united us with Christ on Calvary, it is His mystical headship that unites Christ with us and our activity under grace in the Mystical Body, His Church. In this way the sufferings of the just are not simply what St. Bonaventure would call "oppressive suffering," that is, suffering apart from our union with Christ; it would not get us anywhere except nearer to the grave. Because of our union with Christ and our union with His redemptive suffering, our suffering shares in His redemptive power. It is elevated by grace and becomes what St. Bonaventure again calls "promotive suffering," that is, promotive of our eternal salvation. Or as Pius XII tells us:

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[8] Hugon, O.P., *Le mystère de la rédemption,* 9th edition (Paris: Tequi, 1934), p. 100.

[9] *III,* q. 50, art. 1 (cf. *Gen.* 2:17).

[10] *Col.* 1:24.

> For that which our Lord began when hanging on the Cross, He continues unceasingly amid the joys of heaven: "Our Head," says St. Augustine, "intercedes for us: some members He is receiving, others He is chastising, others recalling, others correcting, others renewing." But it is for us to cooperate with Christ in this work of salvation, "from one and through one saved and saviours.[11]

How can we, however, be both "saved and saviours" at the same time? It so happens that every sin is punishable with a certain amount of temporal suffering; that is the just way God has ordered things in the universe. A man may well be forgiven the guilt of his sins, but unless a perfect love of God has rendered suffering superfluous, then some penalty still remains to be paid. We are saved, and yet we are in a sense saving ourselves by expiating, under grace, this penalty through suffering; but it is solely the suffering of Christ that gives any value at all to our own suffering.

When a man sins, he thereby weakens certain powers of his soul. We might say that goodness has lost some of its attraction for him—an attraction that must inevitably find its power of response in the soul of man. Once a man indulges in sin, however, this power of response is in some way weakened and must be strengthened. The instrument needed to bring this about must have not only the power to dam up the weakness which sin has brought about in the powers of the soul, but it must go beyond this and produce the opposite effect to that which sin brought about.[12] And since it was the over-indulgence of the will that brought about this weakness, this other healing instrument must militate against over-indulgence. This is done through suffering. In this way "justice is restored insofar as he who by sin has followed his own will to excess suffers something against his will."[13]

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[11] Pius XII, *Mystici Corporis Christi* (N.C.W.C. edition), paragraph 59.

[12] Cf. *Denz.* 904.

Mankind must, then, use the sufferings of this life as a redeeming power to delete the punishment which is due to sin, and to rectify the delicate balance of the human will. Salvation does not do away with man's psychology; it builds upon it, so that, even though saved by the sufferings of Christ, we must ourselves somehow become associated with those sufferings. It is man's own attitude to this suffering, willingly sought after or patiently accepted, great or trivial, that will stamp them "promotive" or "oppressive." Faith and charity are the wonder-workers here, for it is through these two virtues that the fruit of Christ's passion are brought to us; it is through grace that we acquire the proper attitude to suffering. Without this supernatural help, the redeeming effect of Christ's death can never be attained. It is for this reason that the only ones forever barred from these saving fruits are those eternally severed from the life of grace in the tortures of hell.

All of this is essential to the doctrine of redemption; we cannot preach the passion unless we show how these things affect the work of Christ in our regard and how they influence our lives as well. If our preaching is not on these lines, there is bound to be darkness on one or the other side of the pulpit, and perhaps on both. The manner in which the individual preacher will present these truths will vary; each individual has his own style. But all must put these things over if we are to preach the passion properly.

DEATH AND RESURRECTION

Does it follow that we can preach the passion without at the same time preaching the resurrection? We were redeemed by the passion-resurrection, and, as St. Paul reminds us, had the resurrection not taken place, "vain then is our preaching, vain too is your faith. . . . if Christ has not risen, vain is your faith, for you are still in your sins."[14] This was the great sign pointed out by Christ, the great proof of His divine mission. But it was something more than a sign, and was meant by Christ to be something more than a mere sign. The resurrection has its apologetic value, but for too long this side of it has been overemphasized. The resurrection is not just a sign, an argument, a proof. It was the *great sacrament* which accomplished and completed Christ's work of redemption—it not only signified, but effected.

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[13] *II-II,* q. 108, art. 4.

[14] *I Cor.* 15:14, 17.

The mission of Christ was one of redemption and we can no more rob the resurrection of its redemptive value than we can the sufferings and death of Christ. The historical Christ had to come first; then only came the Christ as presented to us in the Mystical Body—something just as real as the earthly body of the Redeemer. Christ had first to come among us, afterwards came our incorporation into Him. We were incorporated into the whole Christ—incorporated into His death and resurrection: "Christ did not become incarnate, die and rise for His own sake, but in His capacity as Redeemer."[15] As in His death we died to sin, so in His resurrection we became alive with the life of the risen and living Lord. Thus the Mystical Body draws from its Head the whole of its perfection—from His death it savors the luxury of a vicarious reparation; from His resurrection it draws its breath in a new kind of life-giving, supernatural existence.

It is not possible, therefore, to separate the two mysteries of Christ's passion and resurrection. For the same reasons, we cannot part them in our preaching. True, they were two separate events taking place at two different times, but there the separation ends; from a more profound point of view, they were two stages of one great, redeeming event. Between the two there is the connecting link of divine power achieving the same end, namely, man's salvation. Glorification, both in Christ and in us, is brought about only through redemptive suffering: "Christ died for all, in order that they who are alive may live no longer for themselves, but for him who died for them and rose again."[16] To rest satisfied with the passion is to settle for only half the story, for the story of the passion only finds its end and its completion in the resurrection. Weakness ended in strength, death in life, humility in exaltation.

We see something of this in the nature of sin itself. Sin is one act, but it has two aspects. It is first of all a turning away from God, and second, it is a turning to earthly things in preference to

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[15] Cf. William Grossouw, *In Christ,* translated by Martin W. Schoenberg, p. 51.

[16] *II Cor.* 5:15.

God. Sinners have made secondary objects ends in themselves, and have thus abused them. Hence, it is one act, but it is comprised of two essential elements.

So it was with the passion and resurrection. They constitute one act, one mystery; they are together the act of man's salvation. There are two essential elements, two aspects to his act, which correspond to sin's punishment, and redemption from that punishment. Christ bore the punishment for sin: "Christ was delivered up for our sins. . . ."[17] Yet through bearing this punishment He proceeded, not simply to show, but to achieve for us, the life that was consequent upon it: ". . . Christ rose again for our justification."[18] The passion thus found its completion in the mystery of the risen Lord. Suffering is mere frustration and weakness unless it gives birth to hope and strength. Death is but the arbour of despair unless it flourishes into life. The passion of Christ was failure until it burst forth into the life, the strength, and the triumph of His glorious resurrection:

Per passionem eius et crucem
Ad resurrectionis gloriam perducamur,
Per eundem Christum Dominum Nostrum.

COLUM DEVINE, C.P.

Passionist Monastery
Minsteracres, Consett,
Co. Durham, England

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[17] *Rom.* 4:25.

[18] *Ibid.*

THE SCRIPTURAL DIMENSION OF ST. THOMAS

No one can doubt that we are witnessing today a renewed interest in the study of theology. At the same time we must confess that along with this interest there is a general feeling of incompleteness felt even among those students who have an extended theological training. This sense of incompleteness comes not so much from the fact that they have not covered the significant areas of dogma. Everyone realizes, of course, that any course in theology is necessarily incomplete, as well as the courses in any other branch of knowledge, because there is always room for further penetration into the mysteries of the faith. What seems to be missing is a certain vitality which belongs to the truths of the faith. These truths are treated as if they were abstractions, rather than living realities. The dynamic nature of the freeing process that takes place in our pursuit of the truths of faith with our natural reason seems very often to come down to something like the study of geometric propositions. This is a far cry from the dynamic nature of faith and the dynamic nature of the "Word" who is continually freeing our minds through faith. Since theology is the "science of the faith," some of the dynamism of faith should find its way into the study of the faith.

While no one wishes to confuse speculative theology with exegesis, or with any other branch of theology, it is generally felt that speculative theology could recapture the vitality that truly belongs to it if there were a closer integration, not merely with individual texts of Sacred Scripture, but with the spirit which breathes through Scripture, a spirit which (if we could use the expression) is not merely in the order of essence, but in the order of existence. The appearance some years ago of what took the name of "kerygmatic theology" was one expression of this generally felt need to vitalize the study of dogma.[1] Other approaches have also been suggested, but all of them arise from the feeling that the present approach leaves something to be desired.[2]

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[1] For a short summary of the history of "Kerygmatic Theology," together with references to pertinent literature, confer the article, "The Theology of Preaching" in *Theology Digest* (May, 1952), pp. 1-4, by Professor G. B. Guzzetti of the Archiepiscopal Seminary of Milan. The original appeared in *La Scuola Cattolica* 76 (1950), 260-282: "The more fundamental reason for this state of affairs is found by the kerygmatics in our present-day theology. Scholastic theology is too much shut up within the circle of its own concepts

It is important to call attention to the fact that what we call the scholastic approach to theology has become much more restricted in scope than was the case when St. Thomas himself was teaching. A strange type of evolution has taken place. The works which St. Thomas wrote to be used as supplementary to the regular lectures of the students have taken the place of the regular lectures. We sometimes overlook the fact that the lectures which he gave as a *magister theologiae* were for the most part devoted to commenting on Sacred Scripture. He never "taught" the *Summa,* but was composing it as something to be used as a supplement to the commentaries on the Scripture. As he explains in the Prologue, the *Summa* was written for beginners *(incipientes)* who needed an orderly presentation of the truths of theology, which could not be had according to the methods which were in common use at that time. It was hardly conceived of as a substitute for the exposition of Scripture.

His critical remarks in the Prologue concerning the inadequacies of the theological methods of the time were not a summons to abolish the whole program of studies. It was an effort to remedy the

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and theses, too preoccupied with the concatenation of thought and with defense against adversaries. . . . The kerygmatics are far from denying or belittling the importance of scientific theology. But our theology seems to have hardened into a dry set of impeccable formulas in which nothing is missing except life" (pp. 2,3).—In addition to the authors and works mentioned there, the following may be consulted: F. Lakner, "Das Zentralobjekt der Theologie," *ZkathTh* 62(1938)1-39; C. Fabro, "Una nuova teologia: La 'Teologia della predicazione,'" *DivThom(Pi),* 45(1942)202-215; E. Kappler, *Die Verkündigungstheologie* (Freiburg in der Schweiz, 1949).

[2] For an appraisal of the usual approach to theology, together with an outline of a course in theology suggested as a means to give dogma the vitality that truly belongs to it, cf. Karl Rahner, "Über den Versuch eines Aufrisses einer Dogmatik," *Schriften zur Theologie* (Einsiedeln: Benziger, 1954), I, 9-47.—In regard to kerygmatic theology, he remarks: "For all practical purposes the most important misconception which the so-called 'kerygmatic theology' advocated, or at least encouraged, was this, that it was possible for scientific theology to remain as it is, and that alongside it there could be built up a kerygmatic theology, which would be essentially the same, but just a little different, in that things would be stated 'kerygmatically' and directed somewhat more to the practical order" (p. 15).

defects inherent in such a program, where their theology was learned from the commentaries on the *Sentences* of Peter Lombard, from commentaries on Scripture, and from participating in the disputations. This is a point which deserves emphasis, as M. Grabmann brings out:

> It does not need to be stressed that Aquinas, with these critical remarks in the Prologue, did not mean to set himself in opposition to the justification and use of the *lectio* form of teaching, which was rooted in the then current system of theological instruction. . . . As master in theology he had, furthermore, commented on the books of Sacred Scripture in the customary manner, and, as a matter of fact, the bigger part of his exegetical works was written in the last period of his life, at a time subsequent to this Prologue itself. The holy teacher wishes in his Prologue to call attention to some mistakes and deficiencies, more or less unavoidable, which were associated with the exposition of textbooks from a systematic point of view, and which could stand in the way of a beginner's progress in theology.[3]

It is obvious, then, that a remarkable transformation has taken place. The age which gave birth to the *Summa's* was not an age in which the *Summa's* were taught. The truths of the faith were vitalized through a direct, intensive contact with Holy Scripture, as Chenu points out:

> We are confronted, then, with the fact, that Thomas, as master of theology, took as the matter of his official course, the text of Scripture, the Old and New Testament. . . . It is undoubtedly true that in the history of Thomism the *Summa Theologica* and the commentaries (on Aristotle and Boethius) have monopolized all the attention; but it is

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[3] M. Grabmann, *Einführung in die Summa Theologiae des hl. Thomas von Aquin* (Freiburg in B., 1919), pp. 69, 70. Cf. also W. Burghardt, S.J., "On Early Christian Exegesis," *Theol. Studies* 11(1950)78-116: "For St. Thomas, *scientia theologica* remained essentially *scientia Scripturae;* he did not intend Scripture to serve as a point of departure for the theologian, but to make the theologian's work subserve the intelligence, always unfinished, of Scripture" (p. 107). For the intimate relationship between the terms *sacra doctrina* and *sacra Scriptura,* cf. I, q. 1, art. 3, corpus; and H. Denifle, "Quel livre servait de base à l'enseignement des maîtres en théologie," *Rev.Th.* 3(1895)149-161: ". . . in the Middle Ages the expressions 'theology,' 'Scripture,' and 'Bible' were used as synonyms, and when one spoke of theology he meant Scripture, though the reverse was not always true" (p. 154).

precisely there that there is a grave problem, and the first condition for understanding and solving it is not to forget the fact, that the *Summa* is planted in the soil of the Scripture, not merely by some species of devotion, which gives its rational systematization a pious aspect, but because it is the very law of its genesis. The university education of the thirteenth century will produce disputations and *Summa's* only within the framework of Scriptural teaching. There we have the happy expression of the law of theology. It cannot become a science except in communion with the word of God, which is listened to first of all for itself alone. A tree cut from its roots dies, even though it remains standing.[4]

The commentaries of St. Thomas on Scripture are distributed over his whole teaching career from the time he began as a Master at Paris in 1256, until his death in 1274. His lectures ranged over the Old and New Testament: Job, the Psalms, the Canticle of Canticles, Jeremias, the Lamentations, Matthew, John, the Epistles of St. Paul, and the *Catena Aurea* on the four gospels.

Perhaps modern exegetes are not well enough aware that they are the heirs of St. Thomas in the field of exegesis, as the theologians are in the area of theology. His emphasis on the literal sense took exegesis out of the allegorical tradition of his predecessors, and put it on the road of becoming a science in its own right: "All of the senses are founded on one, namely, the literal sense, and it is from the literal sense alone that a proof can be drawn, not from what is said according to allegory."[5]

Similarly the literary *genre* of the book of Scripture must be taken into consideration. He speaks of this in terms of the *"modus loquendi,"* or *"modus agendi"* of the author. It is the same as the formal object. In his prologue on the Psalter, he enumerates the different forms of language that is human-divine: narration, admonition, commandment, exhortation, prayer, praise, discussion.[6]

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[4] M.-D. Chenu, O.P., *Introduction à l'étude de saint Thomas d'Aquin* (Montreal, Institut d'études médiévales, 1950), p. 199.

[5] I, q. 1, art. 10 ad 1. Cf. also Beryl Smalley, *The Study of the Bible in the Middle Ages* (Oxford, 1952: 2nd ed.), p. 41: "The patristic tradition had no agreement as to the meaning of 'literal' and 'historical.' St. Gregory said that history was the foundation of allegory, yet he sometimes denied the historical sense; St. Augustine admitted that in rare cases one might deny a literal meaning in favour of the allegorical. The Thomist solution of the difficulty, that the literal sense is the whole meaning of the inspired writer, and the spiritual the significance which God has given to sacred history, would hardly have occurred to ninth-century scholars; they generally thought of Scripture as a letter addressed to them by God."

GRACE IN THE COMMENTARY ON THE GOSPEL OF ST. JOHN

It is significant that while he was lecturing on the Gospel of St. John he was composing the *Summa* as a kind of "extra-curricular" work. It is almost in the nature of things that the latter work, which is a scientific and systematic presentation of theology, should have soon gained the ascendancy over the commentaries which were the fruit of his lectures. And yet he considered the study of Scripture to be suitable particularly for the *profecti,* those who were well along the road in their theological training, while the *Summa* was composed expressly for the *incipientes.*

It is only when we keep in mind the circumstances of the genesis of the *Summa,* and its relation to the class lectures of St. Thomas, that we can appreciate fully the total impact of the theological training on the student at that time. We feel that the dehydrated pursuit of theology, which we unconsciously associate with that period, can hardly be called characteristic of an era in which the study of theology was so closely wedded to the study of Scripture.

To illustrate the one-sided impression which is created by the study of the *Summa,* without taking into consideration the class lectures on the Scripture which were being given at the same time, perhaps the treatise on grace serves better than any other as a case in point. It is only by taking into account the full picture that we see both the reason, and the answer to the following objection to the *Summa,* discussed by Chenu: "Objection is taken particularly, and with emotion, to the treatise on grace, where nothing is said of Christian grace."[7]

One has the impression, after reading the questions concerning the necessity, essence, kinds, cause, and effects of grace, that one could conclude the whole treatment with the words "uti Philosophus dicit." And yet in such a presentation, Thomas is but being faithful to the original plan and inspiration he had in composing this work. In these questions he brings the wealth of Aristotelian philosophy to the consideration of the truths of faith concerning grace. Therefore, it is natural that he should consider grace in terms of substance, and accident, generation and corruption, efficient and final causality.

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[6] For a comprehensive treatment of St. Thomas and his exegetical works, cf. C. Spicq, O.P., *Dict. Théol. Cath.,* "Saint Thomas d'Aquin exégète," 15(1946)694-738.

[7] Chenu, *op. cit.,* p. 269.

It is to correct this one-sided impression that we would like to consider some of the texts concerning grace which appear in his class lectures on the Gospel of St. John.[8] If we were his students at that time, this is what we would be hearing.

A. UNION WITH CHRIST THROUGH GRACE

The most significant feature of the treatment of grace here is the way that it brings out the "personalness" of grace, which comes from the intimate union brought about between Christ and the individual.

In commenting on the verse, "And the life was the light of men" (*John* 1:4), he uses the expression, "Irradiamur per Christum" (§104).[9] He pictures Christ as the sun. The rays of the sun are grace, which radiates from him into our souls. Thus in a figurative way he brings out the various aspects of the causality of grace. The source of the rays is the sun. The rays themselves are a quasi-projection of the sun, partaking of the same nature. The effect of the rays is to make the term which is effected similar to the principle. In a sense, even the term is said to be radiated from the principle. We see, then, our dependence on Christ, and our fellowship with him.

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[8] The name *expositio* was reserved for a commentary written by the master himself, while that of *lectura* for one which was reported by one of his hearers. The evaluation of this commentary in the official catalogue is worth noting: "Item, lecturam super Johannem, qua non invenitur melior." The first five chapters are from Thomas himself. The rest comes from the notes of Reginald of Piperno, which were subsequently corrected by St. Thomas himself. Mandonnet sets the dates of these lectures on St. John as the years 1270 to 1271, and the place, the University of Paris: *Rev. Th.* 33(1928)27-45, "Chronologie des écrits scriptuaires de saint Thomas d'Aquin." However, there is some slight variation of opinion about the time of composition of the various commentaries. Cf. Walz, *Dict. Théol. Cath.*, 15(1946)639,640; and M. Grabmann, *Die Werke des hl. Thomas von Aquin: eine literarhistorische Untersuchung und Einführung* (Münster: Aschendorff, 1931), p. 255; and Chenu, *op. cit.*, pp. 27 ff.

[9] The references are made to the paragraph numbers as found in: *Super Evangelium S. Ioannis Lectura,* cura P. Raphaelis Cai, O.P., editio V. revisa (Roma: Marietti, 1952).

The words "full of grace and truth" (*John* 1:14) express how the plenitude of all grace and virtue is found in Christ in a *dynamic,* not a static way. His grace and virtue exercise causality on all the saints:

> He is said to be full of grace and truth, because there was in his soul the fullness of all graces without any limit whatever, "For God doth not give the Spirit by measure" (*John* 3:34), though the Spirit was given to rational creatures, both men and angels, according to measure. As Augustine says, just as there is one sense, namely the sense of touch, which is common to all members of the body, but in the head all senses are found; so in Christ all virtues, all graces, and all gifts are found in superabundance; for Christ is the head of the whole of rational nature, and particularly of the saints, who are united to him by faith and charity; but in them the gifts and graces are found only according to a certain participation, though charity is a gift that is common to them all... (§189).

Christ is the head of the Church, not in a passive or static way, but because he is the source of all grace, because of his merits and because of his activity in communicating grace to his members:

> These words (full of grace and truth) can be explained as referring to the dignity of the head, insofar as Christ is the head of the Church. And thus it belongs to him to communicate grace to others, acting as he does in the minds of men through the infusion of grace, as well as meriting for them superabundant grace through his teaching, works, and passion, which would be ample enough even if there were an infinite number of worlds. He is said to be full of grace, then, because he has bestowed on us perfect justice, which the Law was unable to do, since it was weak, and unable to justify anyone, or lead them to what was perfect . . . (§190).

He is said to be full of grace also in the sense of being filled with a beauty which is all-embracing, a beauty which belongs to God himself:

> He is also said to be full of grace, because both his teaching, and his manner of dealing with men was most attractive: "Thou art beautiful above the sons of men: grace is poured abroad in thy lips" (*Ps.* 54:3). Hence, it is said, "And all the people came early in the morning to him" (*Luke* 21:38), that is, they were eager to come to him in the morning (§190).

There is a difference in our relationship to Christ and the relationship which we have to the Blessed Virgin. Though she is not the author of grace, the grace which she possessed redounded from her to us. The grace possessed by Christ was a singular kind, because it also causes grace in others, even in the angels:

> There is the fullness of *sufficiency,* which enables a person to make meritorious and noble acts, as in the case of Stephen. Then there is the fullness where one is full to *overflowing,* as is the case with the Blessed Virgin, who excelled all the saints because of her singular and abundant merit. There is also the fullness which *causes* grace to flow out to others, which belongs to Christ the man, as the author of grace.
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> Thus it is that the *Blessed Virgin caused grace to flow over into us, though she was not herself the cause of grace at all,* but grace flowed from her soul over into her body, for not only the soul of the Virgin was perfectly united to God through the grace of the Holy Spirit, but her womb itself was the object of the supernatural action of the Holy Spirit, at the time she conceived. . . . To show then, the singular type of fullness of the grace in Christ, which overflows to others, and causes grace in others, it is said, "Of his fullness we have all received," all, namely, the Apostles, patriarchs, prophets, all the just who were, are, and will be, and all the angels besides (§201).[10]

When we are regenerated by baptism, we are made like the Son through the action of His Spirit. This is a truth frequently stressed by St. Thomas: by grace we take on a likeness to the *Son,* through the action of the Spirit who proceeds from the Son:

> The fact that spiritual rebirth is brought about through the Spirit is something quite reasonable. For the one who is generated should be generated according to the image of the one generating. But by our regeneration we become sons of God, *after the image of the true Son.* Hence, our spiritual regeneration should take place through that which assimilates us to the true Son, namely, the possession of His Spirit (§442).

"For he whom God has sent speaks the words of God, for not by measure does God give the Spirit" (*John* 3:34). In commenting on these words, he discusses the threefold grace that was found in Christ. The *grace of union* is without measure, because the humanity of Christ received the divinity itself. *Habitual grace* is found in the soul of Christ without measure, because the very *ratio* of sanctifying grace was exhausted in its communication to His soul. In Him habitual grace reaches the highest degree of divinizing power possible, reaches as close to identity as possible, though the human nature remains always human, and grace always an accident of the soul. The grace of Christ, inasmuch as He is the head of the Church, is called *grace of the head,* and as such it is infinite in its influence. There are in Him also the fullness of the *Gifts of the Holy Ghost.* He has the power to pour out these gifts to others, so that the grace of Christ not only suffices for the salvation of some men, but for the whole world, and for many worlds, if such there were (§544).

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[10] "Sic enim beata Virgo redundavit gratiam in nos, ut tamen auctrix gratiae nequaquam esset, sed ab anima eius gratia redundavit in carnem. . . ." *Ibid.,* §201.

CENTRAL THEME

What does he consider to be the central theme of John's Gospel? In his opinion it is *grace,* because there we are told about the necessity for regeneration, and are instructed in the means to develop this new life. Just as parents provide for their children by giving them life first of all, and then the education which is proper to them, so Christ gives us all the benefits which belong to a child of God. First, He gives us our spiritual life, then, the nourishment for this life (the Eucharist), and finally He provides us with the instruction which belongs to His new life (§699).

There are different stages by which one comes to Christ, according to a certain progression. First, one must hear the word and accept it; acceptance of the word involves love of the word: "For he learns the word who understands it according to the way it is understood by the one speaking; but the Word of God the Father spirates love; the one who receives it with love, therefore, is the one who learns."[11] The one who learns perfectly will arrive at the point where his actions are done in imitation of the actions of Christ.[12]

Christ wanted to bring home a special lesson by working the cure of the cripple on the Sabbath. The Jews celebrated the Sabbath to commemorate the first creation. But Christ came to bring about a new creation through grace. Therefore, to show that through Him the re-creation of man takes place, He worked on the Sabbath (§721).

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[11] "Ille enim discit verbum qui capit illud secundum rationem discentis; Verbum autem Dei Patris est spirans, amorem: qui ergo capit illud cum fervore amoris, discit." *Ibid.,* §946.

[12] "In operabilibus qui perfecte verba discit, venit ad rectam operationem." *Ibid.,* §946.

Union with Christ through faith and charity has a vivifying effect which has as its connatural term eternal life. Christ is the bread of life. But bread is able to sustain life insofar as it is eaten. By faith one receives Christ within himself, provided that it is faith that is formed with charity, the kind of faith which perfects not merely the intellect, but also the appetite, for one does not tend toward the thing believed, unless it also be loved (§950).

It is possible to merit only when Christ is present through the activity of his grace. The night when no man can work is the state of soul of one who is without grace. There is a twofold night, when no one can work, the night which comes when sin deprives a person of grace, and the complete night, when a person not only loses grace, but even loses the opportunity to gain grace, through his eternal damnation in hell (§1307).

In showing the qualities of Christ's friendship, Aquinas brings out the qualities which our friendship should have. His friendship, like all friendship, is based on the communication of goods. A friend wishes to communicate what he has to his friend. Christ *communicated His grace to us,* which is the greatest good possible, because it makes us brothers, like unto Himself. The qualities of our friendship should be those which characterize the friendship of Christ for us. He loved us freely, effectively, and rightly. In the charity, the friendship, commanded by our Lord, grace is the foundation, first of all because it is the communication of what Christ has, showing us that He wants us to be His friends, and secondly because it is the bond of union between us and others in the state of grace (§1838).

The union of Christians with Christ through faith is not a mere static phenomenon. It is a union which unites us to the source of all activity. Just as the Son acts because of the Father who is with him in the unity of nature, so also the faithful act because of Christ who is with them through the union that takes place through faith:

> One finds the most valuable sign of the greatness of a man's power in the fact that he can not only do great things by himself, but also through others. And hence he says, "Amen, Amen, I say to you: he who believes in me, the works which I do, he also shall do." These words show not

only the power of the divinity in Christ, but also the *power of faith,* and the *union of Christ with the faithful.* For, just as the Son works because of the Father who abides in him through the unity of nature, so also the faithful work because of Christ who abides in them through faith (§1898).

The disciples are said to be in Christ and Christ in them and in all Christians in many different ways: exteriorly, insofar as He protects them; interiorly by grace; and also in the sense that in assuming human nature, He in a certain sense assumed all men; and finally, their mutual love make Christ and Christians present to one another (§1930).

TRUE FRIENDSHIP

This union with Christ is not something cold and impersonal. It is a joyful union, in which Christ Himself finds a true joy by abiding in us, and we find our only true joy in this familiar union (§1947).

In his explanation of the figure of the vine and the branches (*John* 15:4-5), Aquinas brings out the doctrinal elements involved, to show the nature of this union with Christ through grace. All of our sanctification comes from this union; those who cut themselves off from this union are punished; those who are united to Christ have their prayers answered; the glory of the Father comes from this union of men with Christ (§§1990, 1992, 1994).

Friendship is something bilateral. On the active side, on the part of His disciples, it means the keeping of His commandments. But the very fact of their keeping the commandments is a sign of the active love, of the active friendship of Christ for them, because they could not keep His commandments without His grace. On His part, furthermore, He will show His friendship by revealing the secrets of the Father to them. This is the true sign of friendship, that a friend open his heart to the one who is his friend. And that is precisely what Christ does—He reveals to us the secrets of His heart; for in friendship there does not seem to be a distinction of hearts, but only one heart possessed in common by both: "For those who are friends have *one* heart and *one* soul; therefore when a friend reveals something to his friend, it does not appear as if he is transferring something from his own heart to something outside himself" (§§2011, 2016).

Just as the Son is one with the Father in the unity of the same nature, so Christ's members will be one, will be unified among themselves and with Christ through grace. This is at one and the same time the effect and purpose of grace: to make all of His followers one with Him: "for this is the goal of the divine gifts, that we be united with that unity which is like the unity of the Father and the Son" (§2246).

The reason why the members of Christ are one comes from the very nature of grace, which is a certain likeness of the divine essence, which is one, and possessed in unity by three divine Persons:

> The order of this unity is set down, when he says, "I in them, and thou in me: For through this order they reach unity, because they see that I am in them through grace, as in a temple, through grace, I say, which is a certain likeness of that essence by which you are in me through the unity of nature . . ." (§2247).
>
> He says, "As thou hast loved me," not that he is implying that there is an equality of love, but that there is a certain basic similarity. As if he would say: "The love wherewith you have loved me is the very reason and cause of your loving them; for in loving me, you love those who love me, and those who are my members."
>
> For God loves all things which he has made, in giving them their *existence*. . . . But most of all he loves his only-begotten Son, to whom he gives his *whole nature* through eternal generation. But in a way that is in between, he loves the members of his only-begotten, namely the faithful of Christ, by giving them grace by which Christ dwells in us . . . (§2251).

The foregoing passages, while not intended to be an exhaustive listing of the pertinent passages, serve to illustrate the spirit which characterizes St. Thomas' treatment of grace in this commentary. He sees grace in terms of our relationship to Christ, who is the source, the term, the model of all grace.

SUMMARY

We could sum up the substance of the pertinent passages briefly. Christ is the *source* of all grace, the *head* of all mankind. Whatever there is of grace and perfection comes from Him, who possesses the very *ratio* of grace in the fullest possible sense. We come from Him in the way that the rays come from the sun, "Irradiamur per Christum" (§§104, 189, 544, 2229, 2231).

He *operates* in us by his grace (§190). His exterior works and words are always accompanied by His *interior grace* (§313). We cannot do any good work, or *merit* anything in the supernatural life without Him (§§1305, 1994). Union with Him is the source of the efficacy of our *prayers* (§1995).

The purpose of all grace and all God's gifts is to transform us into the *likeness of the Son.* Every inspired word is to lead us to Him (§§442, 820, 2246, 2247). From Him comes our *life,* our *wisdom,* our *light.* Our soul begins to live because of its union with Him by grace. He remains our light by grace, even though He has ascended into heaven (§§104, 772, 914, 699, 1146).

The union with Christ by grace is a union of *friendship* by which He communicates his grace which creates a similarity with Him. On our part we respond as friends by keeping his commandments. Christ lives in us, "Qui credit in Christum (fide formata) sumit eum intra seipsum" (§950). As the Son acts because of the Father who is with Him in the unity of nature, so do the faithful act because of Christ who is one with them in the unity of faith and grace (§§1898, 1930). The grace which He gives is a certain likeness of the divine essence itself (§2247). The Father loves us by giving us grace by which Christ lives in us (§2251). Christ remains with us as in a temple, because of the grace in our souls (§2270). It is a union of the deepest familiarity (§1947). The term to which grace tends is to make us partake of the unity which is similar to the unity of Father and Son (§2246).

B. GRACE AND THE ACTIVITY OF THE HOLY SPIRIT

The expression of grace in terms of its relationship to the activity of the Holy Spirit might well be expected to be quite common in the commentary on the fourth gospel, where there are so many references to the Third Person. Once again we see grace in a frame of reference that is most personal and alive, largely because of the vitality that belongs to the gospel passages themselves, but which lose none of their intensity in the theological exposition of St. Thomas.

In commenting on the words, "And from his fullness we have all received" (*John* 1:16), he explains the different meanings of the preposition *de:* "from." It may denote efficient causality, or consubstantiality, or the part of a whole. In the first sense, as efficient cause, it brings out the fact that Christ is the *efficient* cause of all grace, as the sun is the efficient cause of its rays. In the second sense, as consubstantiality, it means that we all have received of the plenitude of Christ, in that we have *all received of His Spirit,* who is *consubstantial with Him.* And finally, as the preposition denotes partiality, it shows that we have received in a limited degree what Christ has to the fullest degree (§202).

When we are regenerated, it is according to the likeness of the Son, for we become the sons of God. What is the principle that effects this likeness, which creates a new creature, made to the image of the Son? It is the Holy Spirit, whose action makes us like the Son, because He Himself proceeds from the Son. The term must be like the principle in the act of generation; the term here is similarity to the Son. This principle, the Holy Spirit, can effect this, because He proceeds from the Son (§442).

There is a threefold generation. The first is common to all who are born from a mother and father ("from the *flesh materially* and *effectively*") ; another which belongs to those who are generated by the Holy Spirit ("according to the *Spirit effectively,* according to which we are regenerated as sons of God through the grace of the Holy Spirit, and we become spiritual") ; and the third generation which is unique, since it describes the generation of Christ according to the flesh ("from the *flesh materially* only, and from the *Holy Spirit effectively*. And this is something that is singular and proper to Christ alone: because materially he takes his flesh from the flesh of his mother, and effectively he is from the Holy Spirit . . .") (§448).

QUALITIES OF THE SPIRIT

Everyone who is born of the Holy Spirit has the qualities of the Holy Spirit in a certain sense. Just as the iron partakes of the qualities of the fire when the iron is heated, so he who is born of the Holy Spirit becomes the spiritual man, who possesses *liberty,* because he is freed from the servitude of sin; whose *words* are an indication of the presence within him of the Spirit, because from the abundance of the heart the mouth speaks; and whose *origin* and *goal* are hidden from the carnal man, for it is the spiritual man who judges all things, and who is judged by no one (§456).

Christ as God has the Holy Spirit to an infinite degree, because the Holy Spirit proceeds from Him. Similarly, as man Christ has the Holy Spirit through grace to the greatest possible extent, while men receive Him according to measure (§543).

If one has grace, one possesses the unending source of all grace also, the Holy Spirit. One possesses the fount with the stream. The words "fire" and "water" both bring out the properties of grace: to elevate, warm, purify, quiet the flame of temptation, and to act as a remedy against the thirst for temporal things. Not only created grace, but uncreated grace is given, the principle with the term (§577).

There is a difference between the natural water which one drinks to satisfy his thirst, and the water which Christ will give. The former takes away thirst for a short time, but the water which Christ will give satisfies a person's thirst forever, because with the grace is given the source of grace, the Holy Spirit. St. Thomas makes the following comparison to illustrate what this means. If a person had within his stomach a fountain of water which would never dry up, he would never become thirsty. This is true in a real sense of the Holy Spirit. One who possesses Him shall never thirst again, because he possesses the Holy Spirit, the unending source of grace (§586).

The signs of carnal generation are external. The sign of filiation by which we become sons of God is an internal one, the affection of charity, which we receive through the Holy Ghost who is communicated to us, who is divine love itself. A special sign, therefore, of divine filiation is love (§1234).

Christ promises to send them the Holy Spirit, *if* they keep His commandments. Yet, one needs the Holy Spirit *in order to* keep the commandments. Our Lord means that He will send them the Holy Spirit in a more abundant outpouring of grace, if they co-operate with the gifts they already have:

> This holds true with the gifts of God, that the one who uses them well merits more grace and further gifts; but the one who does not use them well has the grace which he possesses taken away from him. . . . Thus it is with the gift of the Holy Spirit. For no one can love God unless he have the Holy Spirit: for *we do not prevent* [act before] *the grace of God,* but *he prevents us with his grace.* For "he has first loved us" (*I John* 4:10) (§1909).

What does it mean for the Holy Spirit to remain with us? He remains with us through His gifts. Some of these gifts are common to all the faithful, because they are necessary for salvation, as charity, for example. But there are others which are not necessary for an individual's salvation, but are given for the manifestation of the Spirit, such as the working of miracles and prophesying. The former gifts remain with the Apostles forever, but not the latter gifts. But even these latter gifts remain with Christ forever, because He always has the plenitude of power to work miracles, and to prophesy, and other such things (§1915).

The Holy Ghost is called the Spirit of Truth: Spirit, because of His invisible and occult nature, and because He moves us to do good; the Spirit of Truth, because He proceeds from the truth and leads us to the truth. He proceeds from the Word, and leads to the Word (§1916).

One's heart must be prepared to receive Him. The love of the world and the love of the Holy Spirit cannot co-exist in a man's heart. Along with this singlemindedness, there must be the desire to receive Him. The reason why the world cannot receive the Holy Spirit is because it does not have the desire to do so: "For spiritual gifts are not received unless they are desired" (§1919).

The Holy Ghost is described as the Paraclete, because He consoles us in our tribulations, makes us love God, and comforts us in our remorse over past sins by assuring us of pardon. He moves our hearts to obedience, to conformity with the will of the Son. Since the Holy Spirit is holy, He makes us holy. Even our bodies are concentrated to God because of His presence in us as in a temple (§1955).

The effect of the mission of the Son was to lead men to the Father, while the effect of the mission of the Holy Spirit is to lead the faithful to the Son. But since the Son is wisdom itself, and the essence of truth, the effect of the mission of the Holy Spirit is to make men partakers of the divine wisdom and to lead them to the knowledge of the truth. "The Son therefore gives to us the doctrine, since he is the Word; but the Holy Spirit gives us the capacity for receiving the doctrine." It is the Holy Spirit, therefore, who teaches us all things, because no matter how much one may labor externally in his efforts to teach, he labors in vain, unless the Spirit act internally to give understanding. And this is true even in the case of the

Son using the organ of His humanity in His teaching; He must act internally at the same time, through the activity of the Holy Spirit (§1958).

Finally, it is the Holy Spirit who enables the disciples of Christ to act as witnesses to Him, because He instructs them, and gives them strength; and at the same time, He is at work in the hearts of those who hear the word (§2066).

SUMMARY

We see, therefore, from this brief survey of certain texts how grace is expressed throughout the commentary in terms of its relationship to the Holy Spirit. Once again, one cannot help but be impressed by the vitality and intensity of such a treatment, as compared with the approach found so often in later centuries.

Other dogmatic truths related to the doctrine on grace could be illustrated from the commentary: grace and the free will of man (§§ 153, 154, 155, 578, 688, 946, 1698, 1900); predestination (§§921, 2021, 2213, etc.); the universality of the salvific will (§§104, 139, 147, 937, etc.); similarly the doctrine on merit runs throughout the commentary (e.g., §§205, 206, 1307, 1422, 1994, etc.).

The *effects* of grace are many. By grace we are *assimilated to the Son,* not formally to the Father or to the Holy Ghost (§§149, 442), not only by sharing the divine nature, but by sharing the divine *affection* (§1999), by sharing in the Son's *filiation* by which He proceeds from the Father (§187). By grace we become *adopted sons* (§§327, 404, 741, 1461), *temples* in which He dwells (§§399, 1853); we are given a *new life* (§439), made a *new creature* by a *new creation* (§721). By grace we have the cause of the *resurrection* within us (§§1516, 1517). It *unites* us with God (§§188, 820, 1944, 1945), and gives us an intimate *familiarity* with God (§1947). It *cleanses* us, *elevates* us, *diminishes* the force of temptations (§577), gives us *peace,* and the power to keep the *commandments* (§§1962, 1963, 1964, 2001), and effects a unity similar to the *unity* possessed by the Persons of the Trinity (§2247).

METHODOLOGICAL PROBLEM

The analytic treatment of grace in the *Summa,* and the synthetic approach in the commentary complement one another. Neither is complete without the other. The same could be shown with other dogmatic truths, which are found both in the *Summa* and in the commentary. While the two methods are entirely different, yet it is simply the recognition of an historical fact that the systematic approach in the *Summa* was not intended to be the only approach, or even the main approach.[13]

We can summarize the *differences* in the methods under various headings: purpose, matter, and principles.

1.) The *purpose* of the commentary is a complex one. It could be described as an *assimilation* of the word of God through direct contact with the revealed word. This assimilation is one that affects the whole man. It leads both to science and virtue. It is a product of meditation, and leads to meditation. The purpose of the *Summa,* on the other hand, is to present the truths of the faith in a scientific manner, according to the intrinsic logic and coherence which belong to these truths.

2.) In regard to the *matter* treated, the commentaries by their very nature have the limitations imposed on them by the particular book which is being explained. The subjects which are treated are those which are suggested by the text itself. Those topics which are not immediately suggested by the text under consideration are not treated. The *Summa,* of course, is much more comprehensive, and aims at universality in its treatment of the truths of revelation. There one can see not merely the meaning of these truths in themselves, but their relationship to one another.

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[13] Cf. A. Legendre, *Introduction à l'Étude de la Somme Théologique de Saint Thomas d'Aquin* (Paris, 1923): "Most important of all, the *Summa* owes its birth to the Bible" (p. 25). "It should be noted, then, that the *Summa* is the high point, where all that pertained to the science of theology of past ages met in a culminating point, and was expressed there in a concentrated and systematized way" (p. 29).—And, M. Grabmann: "Also the commentaries on Scripture, whose value can never be overestimated because of the richness and depth of their theological content, throw a great deal of light on our understanding of the *Summa.* They initiate us into the positive biblical foundation for the methods of thinking and proving that are properly theological. It is possible to find in the exegetical works (though it can only be hinted at here) much that is worthwhile to help in the understanding of the structure and the content of the theological arguments of 'fittingness,' especially in the Third Part, in the treatment of the Incarnation and the sacraments" (*op. cit.,* p. 30).—Chenu says that one reason why the *Summa* is a much deeper penetration of the riches of Christian wisdom than his commentary on the Sentences is the deeper understanding that Aquinas had gained from his study of Scripture through the intervening years. Cf. *Introduction à l'étude de saint Thomas d'Aquin,* p. 236.—The modification of earlier ideas, which he had defended in the commentary on the Sentences, such as the power of the human will to do what is naturally good, without the aid of grace, comes most likely from his study of Scripture. Cf. Thomas Deman, O.P., "Saint Thomas d'Aquin Théolgien de la Grâce," *Revue de l'Université d'Ottawa* 19(1949)65-79.

3.) The *principles* used in the commentaries are in general the same used by the exegetes today, though without the wealth of philological and archeological information possessed by the modern exegete. In doctrinal questions, the same philosophical principles are employed that are found in the *Summa.* But the application of these principles takes place within the framework of the *concrete, historical life of Christ.* The authority of the Fathers is invoked often, as well as the authority of the Councils. The principles used in the *Summa* are those of Aristotelian philosophy. The scriptural *loci* that are quoted seldom give the impression of carrying the burden of the proof. We illustrated this by considering the treatise on grace, where the principles are those involved in the study of motion, of generation, corruption, efficient and final causality, of substance and accident.

When we say that the *Summa* cannot be viewed in its proper perspective unless it be seen in the circumstances which led to its composition, and the circumstances in which the author planned for it to be used, we can see that the sense of incompleteness of which we spoke at the beginning of this paper could hardly have been verified in the theological student at the time of St. Thomas, or more accurately in the pupil of St. Thomas. We base our conclusion concerning the importance of the intimate connection between dogma and exegesis, as found in the exegetical works of St. Thomas and the need for scriptural studies to complement the formal presentation of theology as found in the *Summa,* on the following facts:

(a) The *historical fact:* St. Thomas never taught the *Summa,* or the commentaries on Aristotle, or the *Summa Contra Gentiles;* the bulk of his teaching consisted in the lectures on the Sacred Scripture, which extended over his whole teaching career as a doctor.

(b) His *intention* in writing the *Summa,* which, as he explains in the Prologue, is for the beginner, to systematize the theological wisdom he received. The pedagogical methods in use at the time were not satisfactory for this systematic presentation (lectures on the Scripture, commenting on the Sentences, disputations). He wrote the *Summa* not as a substitute for these, but as something additional which would take its place in this environment.

(c) The *examination of the texts* concerning grace in the commentary on St. John: while he was lecturing in class on this gospel, he was at the same time composing the First Part of the *Summa.* There are some questions treated with more amplitude in the commentary than in the *Summa,* and vice versa; the two approaches complement one another: the philosophical approach in the *Summa* from the principles of efficient, final causality, and the analysis of motion, is complemented by the concrete approach in terms of union with Christ in the commentary.

(d) Finally, we should keep in mind that in his time, of the six years devoted to the formal study of theology by one who ambitioned to be a master, *four of them were devoted to the study of Scripture.*

No one is foolish enough to want to bypass the developments in speculative theology and exegesis since the time of St. Thomas, and to return to a system of pedagogy which had obvious disadvantages. At the same time, we have to admit the complaint voiced by the kerygmatics, that "our theology seems to have hardened into a dry set of impeccable formulas in which nothing is missing except life,"[14] would have had little foundation in a system where the speculative treatment of the truths of the faith was not isolated from the living word of God in the Scripture, but was rooted in the study of Scripture, and was supposed to lead to a deeper realization of the truths contained therein.

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[14] Guzzetti, *op. cit.,* p. 3.

FAITH IN A SEA OF SECULARISM?

The extraordinary interest taken in recent religious discussions in the press and in leading national periodicals has led in some quarters to the view that there are signs of a religious revival in this country. Whether or not this is so, the remarkable thing is that this very question is being intensely debated by authorities whose varied and special contacts with people of all kinds make their view particularly valuable. Certainly it is a question which deserves being pursued, with the ultimate aim of bringing it around in due time to the practical and urgent problem of how best to help those newly interested in religious questions. To enable them, that is, to discover the meaning of life lived in accordance with the Christian revelation and to find in the practice of that life the real answer to personal and public problems today.

By no means dissociated from the interest shown by non-Christians in religion is the present increased interest among Catholics themselves in the deeper, richer understanding and the fuller, more fruitful practice of their faith. For example, the two interests, at first sight so wide apart, meet at a point of special urgency and anxiety today—at the problem of what is called "leakage." Leakage is the term adopted to signify the drifting away of Catholics from the regular practice of their religion. Although it is happily true (at least according to some estimates) that much of this leakage is of a temporary nature, there is, alas, evidence only too compelling that much of the drift away from the Church is not only final but, as a matter of course, transmitted in widening circles to future generations. Thus the general loss of faith in our country is directly fed from the ranks of those brought up in the Church as well as, and undoubtedly still more, from the ranks of the sects and denominations.

No wonder the thoughtful Catholic, when discussing problems like leakage, the religious upbringing of children, or even apparent inadequacies in our habitual Catholic life and worship, has his mind very keenly on the question of the loss of the masses today to Christianity. He is concerned with how they can be helped back, especially at a time when there are signs of an upsurge of religious interest and anxieties in the public generally.

THE CHURCH AND THE WORLD

One is often presented with the picture of a strong and fervent Catholicity set in a sea of secularism. Such a picture suggests the need to defend the island of faith from the dangers that surround it. It recalls indeed what the Wards used to call the state of siege and the mentality which was developed to face it. There is undoubtedly a very real and important element of truth in this outlook, but it is not without its peril.

The difficuly is to see how such a picture corresponds, or ever did correspond, with the facts, except where the Church has actually lived in conditions of extreme active persecution. The real core of the relationship of the Church to the world lies far deeper and on a plane far more exalted than that of haven of refuge for souls beaten or frightened by the evils and pitfalls of this world.

The Church, as the Divine Institution, stands separate from the world, whether in opposition to it or in partnership with it. The basis for this is the principle of transcendence, expressed by Leo XIII in the following terms:

> God made the Church the most excellent by far of all human societies; for the ends she achieves surpass in nobility the ends other societies achieve as much as divine grace surpasses nature and as immortal goods are superior to perishable things. By her origin therefore the Church is a divine society. By her end, and the immediate means which lead to it, she is supernatural. . ."[1]

No attack injures her, no temptation corrupts her. Considered from this angle, she adds nothing to Christ, she only makes Him visible in His infinite reality.

But the members of the Church are also members of human society, of a number of societies, in fact, whose origin and activities are in the world, and there is thus a constant and complex flux between the Church and the secularist world. For she is a body, and "the Church is visible," writes Leo XIII "because she is a body." And Pius XII insists that, "They err in a matter of divine truth who imagine the Church to be invisible, intangible, a something purely spiritual."[2] This is the principle of divine immanence in the world.

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[1] Leo XIII Encyclical Letter, *Satis Cognitum:* On the Unity of the Church, June 20, 1896.

Just as the apostolic mission of the Church is universal, so is the Church constantly subject to erosion from without—right up, indeed, to the point where is to be seen the intervention of divine power, in fulfillment of Christ's promise that the gates of Hell will not prevail. One outstanding aspect of this universal mission and the tension consequent upon it is the problem of Christian civilization; this problem is posed the moment we join the two words. Does Christianity contain a force under the influence of which the Christian idea of the temporal destiny of man will become—or begin to become—a reality? To this question the Catholic Church firmly answers, "Yes." The answer, then, is "No" to the question: Does Christian faith mean an island of refuge and immunity from contagion in a sea of secularist virulence?

THE CHURCH'S REAL STRENGTH

Happily, apostolic endeavor, together with the natural growth of population, has won its victories for the Church, especially in recent years, in terms of numbers. This is not the whole picture, however, and even to concentrate on it or on analogous elements in the life of the Church today would be to distort the picture out of all focus. The Church presents a picture of constant ebb and flow, not a picture of a solid body set in a field of hostile or indifferent forces. Even when it is a question of numbers, the success of Christan endeavor at any given moment is to be measured in terms of the two billions of souls who inhabit our planet rather than the four hundred million who are counted as already baptized.

When we see that, we must also see that at any given moment the real strength of the Church may be gauged not by its own members at that time, but by its apostolic fruitfulness in reaching and influencing the world with Christ's truth and enlivening it with His grace. And that fruitfulness in turn must depend on the quality and timeliness of the Church's witness to Christ before the world.

Again, Leo XIII has proclaimed with full Apostolic Authority the truth that the Church is for all men and for all ages:

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[2] Pius XII, Encyclical Letter, *Mystici Corporis:* On the Mystical Body of Christ, June 29, 1943.

But the mission of Christ is to save that which had perished; that is to say, not some nations or peoples, but the whole human race, without distinction of time or place. The Son of man came that the world might be saved by Him: "For there is no other name under heaven given to men whereby we must be saved" (*Acts* 4:12). The Church, therefore, is bound to communicate without stint to all men, and to transmit through all ages, the salvation effected by Jesus Christ, and the blessings flowing therefrom. Wherefore, by the will of its Founder, it is necessary that this Church should be one in all lands and at all times. To justify the existence of more than one Church it would be necessary to go outside of this world, and to create a new and unheard-of race of men.[3]

Though it is perfectly true that the philosophies of the modern world are the product of many generations of secularism and therefore, perhaps, hardly to be imputed as guilt to many who were born, bred, and molded in them, the terrifying thing is that it takes only a few years, a few months, even a few moments, to transfer from Catholic truth and values to acceptance of secularism. This is not only because of the weakness of apparently conformist Catholics, but because all of us are inevitably much influenced by pagan outlook. For all too many Catholics, the dividing line between genuine Christianity and the empty shell of pseudo-Christianity is a mighty thin one, and it would not be easy to tell whether or not they have actually crossed over to the other side.

That is why, as it seems to us, there is only one real test of the strength and effectiveness of the Church at any given time. To repeat, it is not primarily a question of numbers, whether of converts or of lapsed; it is not even a question of the external strength and solidarity of the Church in the number of churches and schools and other institutions. It is, at rock bottom, the degree in which Catholics themselves live, consciously and purposively, a life that is molded and impregnated by the values of Christ.

This does not necessarily mean "pious" or mechanically conformist lives: it certainly does not imply that the essence of Christianity is to be found in such lives. There must be strong draughts of the grace of Christ and there must be integration with Christ in the Church which He founded and entrusted to the rule of the Apostles and their successors. This means lives lived under the conviction that man and society can be saved only by the truth of Christ; lives lived in practical love of God, Whose will is sovereign, and in practical love of our neighbor for the sake of Christ. It means that self, its interests and comforts and pleasures, will only come in third—a saint would dare to say, come in not at all.

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[3] Leo XIII, *op. cit.*

RESPONSE TO SECULARISM

It is this quality of Christian integration and conviction that demands for its growth the training to be found only in a home where family life is solidly and wholly Catholic; or, where this has been lacking, an act of full conversion or second spiritual birth. And for its continuity it needs not merely the receiving of the sacraments by rote or as a duty, but the sense and inspiration of the oneness of Christians in intelligent worship—what St. Paul called "reasonable service"—and common dedication. It needs, too, a teaching and instruction suited for our day and its difficulties: we must get back to faith and direct all things by the Revelation of God. The triumph of secularism in isolating faith from modern life has been costly, for as the light of Revelation dims, darkness settles over the earth. And so long as secularism bars the way to our return to faith the darkness we have known so long will not be dissipated.

Nor can we overlook the fact that it is the shortcomings, the blindness and dullness, the pride and prejudice, of Catholics which help to feed anti-Christianity and secularism. And there is not one of us who does not have to say his *mea culpa.* There is no short-cut to restoring religion to the world, to restoring the world to Christ. In so far as there are apostolic Christians, responsive to the graces of the sanctifying Spirit, that restoration will proceed. In so far as there is a shortage of them, or to the degree that they do not fully measure up to the arduous task, it is we who will grow weaker, even if we manage to keep up appearances.

Secularism has been described as "life without God": it implies, where it does not explicitly promote, a separation of the idea and practice of religion from the business of getting on with the world and building up the City of Man. There is a false and dangerous reaction to this monstrous philosophy which would withdraw the Christian from contact with the torn and tainted world and incubate his faith and spiritual life in a perfectly germ-free atmosphere. According to this plan, the Christian endeavor would indeed be a concentration on shoring up faith in the midst of a sea of secularism —and that is all.

But it will not do, because it is not genuine Christianity: it is false and it is futile and it is founded on a radical misapprehension of the vocation of the Christian, which is to be a Christ-bearer before men, witnessing to Christ in the midst of men and in the multiple institutions and societies which are man's wonted haunts in this world. The Christian's mission, his apostolate, is positive, it is life-giving: it is not to stay within the minimum requirements of the law of God but to grow increasingly in the love and service of God, unto the stature of the full measure of Christ.

If the civilized world is, in fact, sunk today in a sea of secularism, then Christians must be found swimming in that sea, bearing Christ over the waters and laboring mightily for those who would otherwise drown, and by their love and prayers and communion with the Crucified Christ dissipating the waters of affliction and bathing the world in the life-giving Blood of the Lamb.

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SALVATION AND THE CHURCH

When Our Lord said to the Jews ". . . unless you eat the flesh of the Son of Man and drink his blood, you shall not have life in you," many of them were scandalized. They answered: "This is a hard saying. Who can listen to it?" St. John tells us that from that time many of His disciples turned back and no longer went about with Him.[1] Today there is often a similar reaction to the doctrine which states that "outside of the Church there is no salvation." Non-Catholics are scandalized and see this as merely one more testimony to Rome's intolerance. Some Catholics also are scandalized by this and are comforted only when assured that "anyone can get to heaven unless he personally sins against the light." Yet the necessity of the Church for salvation is as much a dogma of the Catholic Faith as the Real Presence. It is literally true that no one is saved outside of the Roman Catholic Church. This doctrine stands at the very center of the Church's understanding of herself.

There has been confusion in the past concerning this doctrine; but this confusion has now been dissipated by the statements of the Church's *magisterium,* especially such documents as the encyclicals *Mystici Corporis* and *Humani Generis* and the Holy Office letter to Cardinal Cushing which has come to be called by its opening words, *Suprema haec sacra.* These statements have established several principles which must be integrated into any attempt to explain the Church's necessity. We can group them under three headings:

(1.) Some union with the Church is an absolutely necessary prerequisite for salvation. This follows from the fact that the Church's necessity is of a universal nature. Pope Pius IX urged the Catholic Bishops to drive out of the minds of men "that equally impious and deadly opinion that the way of eternal salvation can be found in any religion."[2]

On another occasion he expressed the Church's necessity in a universal negative statement: "But it is also a perfectly well-known Catholic dogma that no one can be saved outside the Catholic

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[1] *John* 6:26-72.

[2] *Denz.* 1646.

Church."[3] In the encyclical *Mystici Corporis* Pius XII stated: "Dying on the Cross He left to His Church the immense treasury of the Redemption, towards which she contributed nothing. But when those graces come to be distributed, not only does He share this work of sanctification with His Church, but He wills that in some way it be due to her action."[4] The Holy Office letter to Cardinal Cushing expresses this idea more strongly: "Not only did the Saviour command that all nations should enter the Church, but He also decreed the Church to be a means of salvation without which no one can enter the kingdom of glory."[5] These statements make it clear that in order to attain salvation a man must be united to the Church in some way. Salvation is *due to her action.* She is the means without which no one can enter the kingdom of glory. This is a concept fundamental to the Church's understanding of her necessity for salvation. Any explanation will be inaccurate if it fails to express this concept or if it equivalently denies it by claiming that some circumstances will excuse a man from the necessity of union with the Church.

(2.) The required union with the Church may be either actual membership in the Church or the possession of the *votum ecclesiae.* Several statements converge to express this:

(a.) Actual membership in the Church is not necessary for salvation as the Holy Office letter explicitly states: "Therefore that one may obtain eternal salvation, it is not always required that he be incorporated into the Church *actually* as a member."[6] This principle is contained also in *Quanto conficiamur moerore*[7] and *Mystici Corporis.*[8]

(b.) Where actual membership does not exist, some connection with the Church is absolutely necessary. Pius IX stated that it is a serious error to believe that "men living in errors and altogether apart *(a catholica unitate alienos)* from the true faith and catholic unity can attain to eternal life."[9] Thus it is complete separation which renders salvation impossible. There is, consequently, an incomplete attachment to the Church which will suffice for salvation. Further light was shed upon the dispositions which this connection entails by the now-famous statement of Pope Pius IX concerning those in invincible ignorance of the Church: "It is known to Us and to you that those who labor in invincible ignorance concerning our most holy religion and who, assiduously observing the natural law and its precepts which God has inscribed in the hearts of all, and being ready to obey God, live an honest and upright life, can, through the working of the divine light and grace, attain eternal life."[10] This connection was referred to in the encyclical *Mystici Corporis* as an "unconscious desire and longing."[11] The Holy Office letter has given us the most complete description yet found in a magisterial document: "But it must not be thought that any kind of desire of entering the Church suffices that one may be saved. It is necessary that the desire by which one is related to the Church be animated by perfect charity. Nor can an implicit desire produce its effect unless a person has supernatural faith."[12]

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[3] *Denz.* 1677.

[4] NCWC translation, p. 18.

[5] The official English translation appeared in *The American Ecclesiastical Review,* CXXVII, 4 (Oct., 1952), 311-15. This passage is found on p. 313.

[6] *Ibid.*

[7] Cf. *Denz.* 1677.

[8] Cf. NCWC translation, p. 39.

This connection with the Church which is not actual membership and which still will render salvation possible has come to be referred to as the *votum ecclesiae*. Our understanding of this *votum* is not yet completely satisfying but we do know that it is distinct from membership in the Church. For Pius XII has given a clear definition of "member" and it includes qualities not to be found in the *votum*. The Pope taught that: "Actually only those are to be included as members of the Church who have been baptized and profess the true faith, and who have not been so unfortunate as to separate themselves from the unity of the Body or been excluded by legitimate authority for grave faults committed."[13]

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[9] *Denz.* 1677.

[10] *Ibid.*

[11] Cf. NCWC translation, p. 39.

[12] From the official English translation in the Oct., 1952, issue of *AER*, p. 314.

[13] NCWC translation, p. 10.

(3.) The Church which is necessary for salvation is the Roman Catholic Church which is the Mystical Body of Christ. Whatever legitimate signification can be attached to the word Church in other theological questions, in regard to the question of the Church's necessity the word "Church" can signify only the Roman Catholic Church—that social unit which the world has no difficulty in identifying. The Mystical Body is not a reality different from this Church. They are one and the same thing: "If we would define and describe this true Church of Jesus Christ—which is the One, Holy, Catholic, Apostolic Roman Church—we shall find nothing more noble, more sublime, or more divine than the expression 'the Mystical Body of Jesus Christ.' "[14] Thus the adequate concept of Church includes both the external and internal bonds of union. The Church is a visible hierarchical society which is vivified through possession of the very Spirit of Christ.

These principles have removed several explanations which formerly enjoyed some popularity. We cannot, for example, use the terms body and soul in explaining this doctrine. Nor is it sufficient to say that the Church is merely necessary with the necessity of precept; that it is the ordinary way of salvation. Nor is it sufficient to state that all who possess sanctifying grace will be saved.[15] The only explanation which has been explicitly used by the Church herself and one which incorporates the principles recorded above is that which may be summarized thus: the Church is a general means of salvation which is necessary with both the necessity of means and the necessity of precept. All who can use this means must do so in order to be saved; but if a man is prevented by invincible ignorance from actually using this means, he can still attain salvation if he uses this means at least in desire and longing. This desire must be a true act of the will based upon supernatural faith and perfect charity. Thus in order to be saved it is necessary to pertain to the Church either actually (*in re*) or in desire (*in voto*).

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[14] *Ibid.*, p. 8.

[15] For a more extensive treatment of these explanations that are now theologically unacceptable, cf. King, *The Necessity of the Church for Salvation in Selected Theological Writings of the Past Century* (Washington: The Catholic University of America Press, 1960). See also Fenton, "The Meaning of the Church's Necessity for Salvation," in *AER*, CXXIV, 2, 3, and 4 (Feb., March, and April, 1951), 124-43; 203-21; and 290-302.

No one pretends that this is the last word which can be said; rather it is the first word which must be said. Beginning with this explanation we are faced with the task of making this doctrine meaningful—of removing from it the atmosphere of unreality which is sometimes present in the exposition of this dogma. We have spent enough time showing that this doctrine is neither fanatically intolerant nor narrowly smug. One sincerely interested can easily learn that this is no attempt to shorten the arm of God. Rather this doctrine shows us the Church in her most fundamental role as the one Kingdom of God on earth, the dynamic organism which alone can unite man with his Creator and his Saviour. It is this dynamism which we must express in terms meaningful for our age —unless we do we shall never come to know fully the mystery which is the Church of Christ.

In doing this, however, we must not ignore the guidance which the Church herself has given us. Nor can we come by circuitous routes to the denial of statements which the Church has clearly made. We can, however, deepen our understanding of this doctrine by a closer examination of some of the fundamental concepts involved; such as salvation, Church, necessity, *votum,* and membership. Many other concepts could be added to this list but it would make the present treatment over-long. We cannot even hope to say all that must be said about the five pivotal concepts we have listed. What we do intend to do is to expose the essential points concerning each of these.[16]

NOTION OF SALVATION

First let us consider the concept of salvation. Man has been elevated to a supernatural order and destined for a supernatural end, the possession of the vision of God. This Beatific Vision is to be eternally possessed by those who die in God's grace. In this life, grace is the beginning of this process of salvation. This entire process, beginning in this life with the possession of grace and culminating in the eternal possession of the Beatific Vision, is what salvation signifies. This is the end which we say can be attained only in and through the Roman Catholic Church.

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[16] Several recent studies will be most useful. Chief among them is *The Catholic Church and Salvation* (Westminster, 1958), by Msgr. Joseph C. Fenton; we shall have occasion to quote frequently from this work. There are also Jáki, *Les tendances nouvelles de l'ecclésiologie* (Rome, 1957); Thils, *Orientations de la théologie* (Louvain, 1958); Congar, *The Mystery of the Church* (Baltimore, 1960); Congar, "Le salut des non-catholiques," in *Revue des sciences religieuses* (Jan., 1958), pp. 53-65; Vodopivec, "Membri in re ed appartenenza in voto alla Chiesa di Cristo," in *Euntes Docete* (1957,

Monsignor Fenton has brought forward a most important aspect of salvation. In the new dispensation, salvation is not merely the personal journey of a soul to God; nor is it simply the personal attainment of the benefits of Christ's redemption. There is a social aspect to salvation in the New Law which involves the transition from one society to another:

> There is, however, a definitely social aspect to the process of salvation. In the merciful designs of God's providence, the man who is transferred from the state of original or mortal sin into the state of grace is brought in some way "within" a social unit, the supernatural kingdom of the living God. In heaven that community is the Church triumphant, the company of the elect enjoying the Beatific Vision. On earth it is the Church militant. Under the conditions of the new or the Christian dispensation, that community is the organized or visible religious society which is the Catholic Church, the Mystical Body of Jesus Christ on earth.[17]

This is so because the entire human race is divided into two units, the Church of Christ and the kingdom of Satan. This is the teaching of Leo XIII in the encyclical *Humanum genus*.[18] The process of salvation involves the passage of an individual from the second of these societies into the first.

This enables us to view the process of salvation in a new dimension. If the social nature of this process can be firmly established, there will be no possibility of an extraordinary dispensation which

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fasc. 1), pp. 105-22; "Extra ecclesiam nulla salus a la luz de la ecclesiologia paulina," in *Estudios ecclesiasticos* (Jan., 1959), p. 132 (this is an account of a paper read at the nineteenth Spanish Biblical Week in Sept., 1958); J. J. Coyne, "The Mystical Body and the Ecumenical Movement," in *Clergy Review* (June, 1957), pp. 343-55; Colman O'Neill, O.P., "Members of the Church," in *The Irish Ecclesiastical Record* (Nov., 1959), pp. 312-23; Patrick J. Hamell, "No Salvation Outside the Church," in *The Irish Ecclesiastical Record* (1957), pp. 145-61.

[17] Fenton, *The Catholic Church and Salvation*, p. 134.

[18] *Ibid.*, p. 135.

exists solely for the purpose of effecting the salvation of individuals existing in particularly difficult circumstances. If salvation possesses a built-in social aspect, then we will have to explain how all who are saved are brought, in some way, "within" the one society wherein salvation is attainable. Any subsidiary means of salvation will have to lead ultimately to this society.

Jáki does not believe that this concept can contribute to our understanding of the Church's necessity. He sees the position of a Catholic in mortal sin as an insurmountable obstacle. For such a Catholic would be a member of Christ at the same time he is a subject of the devil. This for Jáki is an impossible description of the individual's situation. Jáki states that the most fruitful (and he claims the most generally accepted) approach is the one which by-passes the question of the limits of the Church and takes up the more fundamental question of the Church's universal mediation. This, he states, is the approach of the encyclical *Mystici Corporis.*[19]

It does not appear, however, that the situation of a sinful Catholic is actually an insoluble problem. Such a man remains a true member of Christ, but one who has betrayed his position and is working for the enemy. His position is much akin to that of an American who becomes a communist spy. His citizenship remains intact throughout his traitorous activity until such time as he explicitly renounces it and becomes the citizen of another country. Nor does it seem wise to ignore the question of the limits of the Church. The *Schema* prepared for the Vatican Council stated that "participatio veritatis et vitae non obtinetur nisi in Ecclesia et per Ecclesiam, cujus caput est Christus."[20] Thus an integral understanding of the Church's necessity depends upon a cogent explanation of how all salvation is effected both *in Ecclesia* and *per Ecclesiam.* Jáki proposes to ignore *in Ecclesia* and reduce the whole question to one of salvation *per Ecclesiam.* This seems far from the generally accepted position today and is certainly not the approach taken by the encyclical *Mystici Corporis* or any other magisterial document. Such an explanation would reduce the meaning of "outside the Church" to "apart from the Church." Much more is involved in the doctrine of the Church's necessity. Quite the core of this whole doctrine is to understand how all who achieve salvation do so "within" the Church. Thus it does not seem that the approach suggested by Jáki could lead to anything but a misunderstanding of the Church's necessity.

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[19] Jáki, *op. cit.,* p. 240: "The most satisfactory and today the most generally accepted solution has gone beyond the immediate sense of the axiom *extra ecclesiam,* which is more concerned with the limits of the Church, and highlights the underlying meaning: the universal mediation of the Church in the salvation of all men."

[20] *Acta et decreta sacrosancta oecumenici Concilii Vaticani cum permultis aliis documentis ad Concilium eiusque historiam spectantibus,* auctoribis Presbyteris S.J. a domo B.V.M. Sine Labe Conceptae ad Lacum (Freiburg in Breisgau: Herder, 1892), col. 569.

Furthermore the evidence Monsignor Fenton advances for the societal aspect of salvation is weighty. He examines the response to St. Peter's sermon as recorded in *Acts* 2: 37-42. When his listeners asked Peter what they should do, he exhorted them to do penance and to be baptized. He issued the stern admonition: "Save yourselves from this perverse generation." When we consider who these individuals were (devout Jews from every nation), we can appreciate the startling nature of St. Peter's admonition. He definitely did not consider these men to be in a favorable position. They urgently needed to withdraw from the "perverse generation," and to join the new society which was the new Kingdom of God. That they were entering an existing society is strikingly expressed by the scriptural wording: "They therefore that received his word were baptized; and there were added that day about three thousand souls."

Thus the scriptural evidence for this assertion is strong. Salvation, in the mind of St. Peter, involved the entrance into the new society, the new *ecclesia,* founded by Christ. This was not just a matter of convenience or efficiency but was of the utmost urgency, since those not joined to this society were described as existing in a "perverse generation."

THE TERM "CHURCH"

Let us move on now to a consideration of the term "Church." We have seen that it signifies nothing other than the visible ecclesiastical society headed by the Bishop of Rome. However, in saying this we must never make the mistake of conceiving this as just another human society. This visible ecclesiastical society is the very Mystical Body of Our Lord and Saviour Jesus Christ. In the past, this has not always been appreciated by those who set out to explain the doctrine of the Church's necessity; as a consequence they have balked at the claim that the term Church refers solely to the Roman Catholic Church. In the encyclical *Mystici Corporis,* Pius XII taught that the Mystical Body and the Roman Catholic Church are one and the same thing. He insisted upon this again in *Humani Generis.* It is impossible to understand correctly the doctrine of the Church's necessity without a deep appreciation of what this means.

The Mystical Body is not some sort of invisible society of those united to Christ by grace. Nor is there any real distinction between the Church-Institution and the Church-Mystical Body. We cannot, for example, view the Church-Mystical Body as including those in the state of grace and the Church-Institution as including those who give allegiance to the Pope. There is but one reality, the Church, which is the Mystical Body. It is this reality which has two formal aspects: one internal and one external. Just as Christ used his human nature as an instrument of our objective redemption, so His Holy Spirit uses the Church as the instrument of our subjective redemption. Thus the proper understanding of the term Church includes an appreciation of what we may call its "theandric character." The Church-as-Institution cannot be separated from the Church-as-Mystical Body except by the complete abandonment of the Catholic concept of *ecclesia* as being the Kingdom of God on earth, committed to a permanent struggle with the kingdom of Satan for the souls of men. The Church-as-Institution is not the instrument of the Church-as-Mystical Body but rather the Church itself, the visible society whose activity is animated by the life of the Holy Spirit, is the instrument of Our Divine Saviour in His work of bringing men salvation. This is beautifully expressed in *Mystici Corporis:*

> Just as at the first moment of the Incarnation the Son of the Eternal Father adorned with the fulness of the Holy Spirit the human nature which was substantially united to Him, that it might be a fitting instrument of the Divinity in the sanguinary work of the Redemption, so at the hour of His precious death He willed that His Church should be enriched with the abundant gifts of the Paraclete in order that in dispensing the divine fruits of the Redemption she might be, for the Incarnate Word, a powerful instrument that would never fail. For both the juridical mission of the Church, and the power to teach, govern and administer the Sacraments, derive their supernatural efficacy and

force for the building up of the Body of Christ from the fact that Jesus Christ, hanging on the Cross, opened up to His Church the fountain of those divine gifts, which would prevent her from ever teaching men false doctrine and enable her to rule them for the salvation of their souls through divinely enlightened pastors and to bestow on them an abundance of heavenly graces.[21]

So when we insist here that "Church" means simply and solely the Roman Catholic Church we must grasp the total reality of this visible ecclesiastical society. Christ has communicated to it "the abundant gifts of the Paraclete." This society, therefore, is absolutely necessary for salvation precisely in virtue of that inseparable union which it has with Christ through the possession of the Spirit of Christ. This union is so inseparable that the external society is definable as the Mystical Body of Christ. Hence we are not fully cognizant of the ontological and mystical realities involved if we consider the internal and external aspects of the Church as really distinct. They are but two aspects of the same Body; and it is the Body, adequately taken, which is necessary for salvation. No union with this Body can be achieved apart from union with the visible manifestation which is the institutional aspect of the Roman Catholic Church.

All of this is what we mean by the Church. We mean the Roman Catholic Church which is the Mystical Body of Christ, animated by the Holy Spirit. We mean that visible society which is headed by the Bishop of Rome. In saying this, we understand that this visible society with its definite extension is not merely a human society but that it possesses a spiritual aspect which is a participation in the very mission of Chrst. We understand it as a possession of that divine principle of life and power which is "nothing else than the Holy Spirit, the Paraclete, who proceeds from the Father and the Son, and who is called in a special way the 'Spirit of Christ' or the 'Spirit of the Son.' "[22]

Our understanding of the term Church is further enriched by what have been called the four dimensions of the Church.[23] These four dimensions taken together are all essential to a proper understanding of the revelation concerning the nature of the Church. They show us clearly why the Roman Catholic Church and the Mystical Body are one and the same thing. They bring out with equal clarity why the Roman Catholic Church is strictly necessary for salvation. These dimensions are:

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[21] NCWC translation, pp. 13 f.

[22] *Ibid.*, p. 22.

[23] For a more complete treatment of these "dimensions," cf. Fenton, *The Catholic Church and Salvation*, pp. 154-58.

> First, the Church bears a relation to the Triune God, to the sacred humanity of Christ, to Our Lady, and to the saints. This we may call the upward dimension.
>
> Second, the Church militant of the New Testament cannot be properly or adequately described apart from reference to the kingdom of God, the *ecclesia* of the Old Testament. This is the historical dimension of the concept of the true Church.
>
> Third, the Church militant of the New Testament cannot be adequately conceived or described apart from reference to the Church triumphant. This is the para-historical dimension.
>
> Fourth, this Church cannot be adequately conceived and described apart from reference to the kingdom of Satan, the social unit which is unalterably opposed to it and within which all of those who are not incorporated into the Church are contained.[24]

There has always been an *ecclesia,* a kingdom of God on earth. Now in New Testament times it exists in its final earthly form and is destined one day to become the Church triumphant in heaven. It is the society which stands in firm opposition to the kingdom of Satan and which embraces all who are not within that kingdom of Satan. This society counts no allies in its opposition to that infernal kingdom. It is the society which has been, since Christ's death upon the Cross, His Mystical Body. By God's free determination this society is now the Roman Catholic Church. Therefore everything which we have said of the kingdom of God can be predicated of the Roman Catholic Church. So now it is the Roman Catholic Church which is the final stage of the kingdom of God on earth and the society destined to become the Church triumphant in heaven. It is the society which stands in firm opposition to the kingdom of Satan and which counts no allies in this opposition. It is the society which has been, since Christ's death upon the Cross, His Mystical Body. In the light of this profound appreciation of the Church, we can understand why "this society can be described and identified precisely in the light of its necessity for the attainment of eternal salvation."[25]

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[24] *Ibid.,* p. 154.

NECESSITY OF THE CHURCH

We have seen the realities expressed by the terms Church and salvation; now we will examine the relation between them. This is, as we know, a relation of necessity. Papal and ecclesiastical documents have repeatedly established a solidarity in the salvific order between Christ and the Roman Catholic Church.[26] These statements have been very strong at times, insisting that no one at all is saved except in the Roman Catholic Church. Witness the Council of Florence which taught that all "are going into everlasting fire which is prepared for the devil and his angels, unless they become united with it (*nisi . . . eidem fuerint aggregati*) before they die."[27] These strong statements establish without question that in the mind of the Church herself not one single soul attains salvation without her. She is a necessary cause of salvation.

This necessity is usually developed in our manuals of theology by first explaining the difference between necessity of precept and necessity of means. The first is necessary only because it is commanded; it contributes nothing in a positive way to the attainment of the end, but willful violation of such a precept would be an obstacle to the attainment of the end. In regard to the end, therefore, the precept is to be fulfilled only in order to avoid placing an impediment to its attainment.

On the other hand, that which is necessary with the necessity of means does contribute in a positive fashion to the attainment of the end. It may be of two types: that which is necessary *ex natura rei* (in regard to salvation this would be sanctifying grace), and that which is necessary *ex positiva institutione*. The Church falls in this latter category. It is a necessary means, but only because God has so established it. The explanation then continues that when the requirement of using a means which is necessary *ex positiva insti-*

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[25] Cf. *ibid.*, p. 157.

[26] For a good survey of the frequency of such statements, cf. Lawlor, S.J., "The Mediation of the Church in Some Pontifical Documents," in *Theological Studies* (1951), pp. 481-504.

[27] *Denz.* 714.

tutione cannot be fulfilled *in re* (actually), it may be fulfilled when the means is used only *in voto* (in desire). So if a man is inculpably prevented from being incorporated into the Church actually as a member, *in re,* he may still attain salvation if he pertains to the Church in desire, *in voto.*

Such an explanation is perfectly accurate and if properly understood it expresses cogently the universal extent of the Church's necessity. Unfortunately, this explanation has been repeatedly misunderstood; the man who is saved by pertaining to the Church in desire has been interpreted by some as an exception to the Church's necessity. The *votum* whereby he is united to the Church is viewed as something less than real. Such an interpretation destroys the very concept of a necessary means. There can be no question of an exception from a truly necessary means, even when that means, like the Church, is necessary only *ex positiva institutione.*

Perhaps here St. Thomas' explanation of necessity can serve to clarify the situation and remove any appearance of unreality from the necessity in question. St. Thomas divides necessity into two types.[28] The first is based upon an intrinsic principle: a triangle must have three sides. Such a necessity is an *absolute* one. The other type of necessity is based upon an extrinsic principle—either an end or an agent. This can be called *hypothetical.*

Necessity based upon an *agent* is coercion. That based upon the *end* is again of two types: (a) If the end cannot be attained without the object in question, then it is said to be *strictly* necessary. (b) If the end can be attained but not easily or conveniently without the object, then it is merely *morally* necessary.

According to this terminology, we would say that the necessity of the Church is a hypothetical one, since it is related to the attainment of an end and thus is based upon an extrinsic principle. If one does not desire salvation, the Church is not necessary for him. However, this necessity is not merely a moral one; it is not a question of the best or most convenient attainment of salvation. This necessity is a *strict hypothetical necessity*—such as described above under (a). If one wishes to attain salvation, the Church is strictly necessary; without the Church, salvation is unattainable. This makes it unmistakably clear that the Church is a necessary cause which must be operative in every case if salvation is to be attained. The person who is saved by pertaining to the Church in desire cannot be an "exception" to the Church's necessity. For the most important single fact concerning this *votum* is that it constitutes a true utilization of the one strictly necessary means of salvation. It is a serious mistake to view it as an exception to the Church's necessity. Closer investigation of the real nature of this *votum* will reveal exactly how it does preserve the strict necessity of the Church.

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[28] Cf. *Summa theologica,* I, q. 82, a. 1.

This *votum* may be either explicit or implicit. This has been taught by Catholic theologians with increasing frequency, at least from the time of Suarez, and has come to be stated explicitly by the *magisterium*. *Suprema haec sacra* recalls that the Church is necessary for salvation because of the positive ordination of God. It then explains that such helps to salvation can exert their influence, under certain conditions, when they are used only in desire and longing—even if that desire is merely implicit.[29]

This desire is a true movement of the will and not a mere "wish" or "disposition" based upon the emotions. It must be based upon supernatural faith and perfect charity. As an act, supernatural faith is "an act of the intellect assenting to the Divine truth at the command of the will moved by the grace of God."[30] This act of faith is necessary for every adult by a most strict necessity of means as both St. Paul (*Heb.* 11:6) and the Council of Trent (*Denz.* 801) testify. The minimum material object of this act of faith is the existence of God and the fact that he rewards the good and punishes the evil.[31] As an habitual virtue, supernatural faith is strictly necessary for salvation since it is necessary for the possession of the supernatural virtue of charity, without which there can be no salvation. Thus one who possesses the *votum ecclesiae* must possess the infused supernatural virtue of faith, received through baptism of desire; he must also have made explicit acts of faith in at least the existence of God and his role as Remunerator.

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[29] For texts and for an excellent commentary on all the dogmatic paragraphs of the *Suprema haec sacra,* cf. Fenton, *The Catholic Church and Salvation,* pp. 100-18.

[30] II-II, q. 2, a. 9.

[31] Cf. *Heb.* 11:6; and *Denz.* 801. Cf. also Lombardi, *The Salvation of the Unbeliever* (Westminster, 1956), pp. 66-86.

The *votum ecclesiae* must also be based upon perfect supernatural charity. Perfect charity here signifies that supernatural love of God which is based on the *amor benevolentiae* and not simply *amor concupiscentiae*. God is loved as He is known from revelation, and He is loved for Himself—for His own goodness: "The expression 'perfect charity,' here in the context of the *Suprema haec sacra,* means a genuine and supernatural love of friendship for God based on the awareness of divine faith. It is, in other words, a love of God known as He has told us about Himself in the content of divine public revelation."[32] This realization that the *votum* is a true act of the will, and that it is based upon the virtues of supernatural faith and perfect charity, serves to separate it from a whole realm of velleities and natural desires.

Our understanding of the *votum* is deepened still further when we examine the use of the term in sacramental theology, for it was from sacramental theology that the term was brought into ecclesiology. The *Suprema haec sacra* refers explicitly to the use the Council of Trent makes of this term in regard to Penance and Baptism. The Council forcefully states that Baptism is a necessary instrumental cause of salvation: [*Causa justificationis*] *instrumentalis item sacramentum baptismi* [est] *quod est 'sacramentum fidei' sine qua nulli unquam contigit justificatio."*[33] Just as forcefully, the Council states that justification *"sine lavacro regenerationis aut eius* VOTO *fieri non potest. . . ."*[34] Thus, according to the Council, the *votum baptismi* is able to suffice for justification, without destroying the strict necessity of baptism.

Likewise the Council states that the sacrament of Penance was instituted to forgive sins committed after Baptism, and that even though such sins are removed by an act of perfect contrition before the sacrament is actually received, *"ipsam nihilominus reconciliationem ipsi contritioni, sine sacramenti* VOTO, *quod in illa includitur, non esse adscribendam."*[35] So in the usage of the Council, this *votum sacramenti* is something which justifies. It is therefore a salvific *votum,* yet not a means of justification completely distinct from the sacrament itself.

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[32] Cf. Fenton, *The Catholic Church and Salvation,* pp. 115 f.

[33] *Denz.* 799.

[34] *Denz.* 796.

[35] *Denz.* 898.

There is a highly significant passage from St. Thomas which helps us to understand how this can be. He says: "The sacrament of Baptism is said to be necessary for salvation in so far as man cannot be saved without, at least, Baptism of desire—which, with God, counts for the deed."[36] God has freely willed to accept the *votum sacramenti* for the sacrament itself, and in virtue of this *votum* the individual receives justification. The individual is placed thus, in a certain sense, in the sacramental order, because the *votum* itself is of no value beyond the intrinsic relation to the sacrament, which it has acquired by God freely willing to accept, in St. Thomas' words, the "will" for the "deed." Vodopivec has called this relation an *intrinsic* and an *ontological* one.[37] Whatever it is called, we can appreciate that it is this relation which makes of the *votum sacramenti* a true spiritual reality and not merely the psychological desire directed toward a good which is absent.

Whatever be our understanding of the psychological condition of the person involved, the theological understanding of the *votum* shows us that it is a profound spiritual reality which indicates the presence in the soul, at least in a partial way, of the spiritual reality which the sacrament confers.[38] We must realize, however, that the *votum* does not confer the integral sacramental effect; there is no sacramental grace conferred nor is the baptismal character impressed upon the soul. What is made present is the essential effect of the sacrament: justification. This *votum* emphatically does not constitute a separate or a different means of justification precisely because the whole efficacy of the *votum* is derived from the intrinsic relation God has established between it and the sacrament by his free acceptance of the will for the deed.

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[36] III, q. 68, n. 3, ad 3. The Latin original brings out very powerfully the fact that the person possesses the sacrament through his will: "Pro tanto, dicitur sacramentum baptismi esse de necessitate salutis, quia non potest esse homini salus nisi saltem in voluntate habeatur: quae apud Deum reputatur pro facto."

[37] Vodopivec, *art. cit.*, p. 73: "The relation of the salvific *votum* to the sacrament of regeneration is an intrinsic and ontological one, based upon the divine will itself, which has selected and determined the present order of Christian salvation."

[38] *Ibid.*, p. 75: "The theological opposition between the *res* and the *votum* is not absolute. On the contrary, the *votum* implies partially the spiritual substance of the sacrament of which it is a *votum*. The opposition is located, not in the absolute order between a reality and the negation of that reality, but precisely in the order of a visible sacrament. On the one hand we have the visible sacrament, baptism of water. On the other, there is the salvific desire of this visible sacrament; a desire and a *votum* in which there is contained an ontological relation to the visible sacrament, a relation which has been established by the divine will."

Applying this understanding of the *votum sacramenti* to the *votum ecclesiae,* we can appreciate the profound spiritual reality which this latter represents. Just as God accepts, under certain conditions, the *votum baptismi* for baptism, so too he accepts the *votum ecclesiae* for the Church. Therefore why cannot we say that just as the *votum baptismi* has an intrinsic relation to baptism, so too the *votum ecclesiae* has an intrinsic relation to the Church? God accepts the will for the fact and in doing so communicates to that will the essential effect which the fact itself produces; but because the whole efficacy of the *votum ecclesiae* derives from the ontological, intrinsic relation which God's free choice of it has established with the Church, we are able to say that it does not constitute another way of salvation. Just as the *votum baptismi* places one in a certain sense in the sacramental order so the *votum ecclesiae* places the individual in the "ecclesial" order. As the Council of Trent insisted that justification was not to be attributed to contrition without the *votum sacramenti* included in it, so too we can say that salvation is not to be attributed to the possession of supernatural faith and perfect charity without the *votum ecclesiae* which they contain. The *votum ecclesiae,* therefore, is not just an empty phrase. Those who are saved by it do not constitute exceptions to the doctrine of the necessity of the Church; for such individuals are brought "within" the Church in a true sense. They come thus under the influence of the one general means of salvation.

Much more might be said of the *votum ecclesiae,* but this certainly enables us to grasp its essential features. It is a profound spiritual reality, built upon supernatural faith, perfect charity, and the free disposition of the divine will. This *votum* confers in an essential manner the benefits the Church was instituted to dispense, and it does so not as a separate means, but as a true utilization of the Church accomplished by bringing the person concerned—the non-member—"within" the Church. Far from constituting an "exception" to the Church's necessity, this understanding of the *votum ecclesiae* reinforces in a singular manner the forceful assertion that absolutely *no one* is saved outside the Roman Catholic Church. We will now examine the question of membership and see why this person who is brought "within" the Church through his possession of the *votum ecclesiae* is NOT to be called a *member* of the Church.

MEANING OF MEMBERSHIP

The term "member" signifies a visible part of a visible society. Members of the Church are those who fulfill the conditions explicitly enumerated in *Mystici Corporis:* they are those who have been baptized, who profess the true faith, who are subject to the legitimate authorities of the Roman Catholic Church and have not received the fulness of ecclesiastical excommunication. In so speaking, Pius XII was sanctioning a terminology which has been common in Catholic schools since the time of St. Robert Bellarmine.[39]

Membership is determined by factors which are visible. There are, as we have said, *two* bonds of union in the Church. One is the *inward* bond consisting of faith, hope and charity. These are essential to the very constitution of the Church: "There could be no such thing as the *ecclesia,* the people of the Covenant, the company of men and women who subject themselves to the divine law, directing them to the supernatural end of the Beatific Vision, apart from the acceptance of that supernatural message in faith and obedience to it in charity."[40]

The other bond is the *outward* bond of union, and this consists in the factors which determine and constitute membership. These enter into the constitution of the Church only through the free will of God—yet they are not on this account to be lightly regarded. It is this external bond *exclusively* which determines the status of membership. Failure to admit this serves only to return theological terminology to the 13th and 14th centuries, and to discard the magnificent precision which has been brought to ecclesiology since that time. Strange as it may seem to some, the status of membership is not determined by the presence or absence of the state of grace. A Catholic in the state of mortal sin *is* a member of the Church (and consequently a member of the Mystical Body, since the Church and the Mystical Body are one and the same thing); and a Non-catholic in the state of grace is *not* a member of the Church (and consequently not a member of the Mystical Body either). In the light of the teaching of St. Paul, whose inspired words clearly establish the visible character of membership,[41] and after all of the magisterial documents which have expressed this same fact,[42] there is no justification for being vague upon this question of membership.

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[39] Cf. Msgr. Fenton, "Membership in the Church," in *AER,* CXII, 4 (April, 1945), 287-305; "The Status of St. Robert Bellarmine's Teaching about the Membership of Occult Heretics in the Catholic Church," in *AER,* 3, CXXII (March, 1950), 207-21; "The Parish Census-List and Membership in the True Church," in *AER,* 4, CXXII (April, 1950), 300-11; "The Baptismal Character and Membership in the Catholic Church," in *AER,* CXXII, 5 (May, 1950), 373-81.

[40] Fenton, *The Catholic Church and Salvation,* p. 160.

Yet there is occasionally much confusion engendered here. One source of this confusion is found in the recurrent attempt to save the so-called Thomistic tradition. This attempt proceeds from a failure on the part of some to appreciate that St. Thomas used the terms "Church" and "Mystical Body" in many senses, but that he always equated one with the other. The text in the *Summa Theologica* (*III,* q. 8, art. 3) is sometimes taken as a starting point to show that St. Thomas included the possession of *grace* in the concept of "member." But this text is concerned with the grace of headship; the ecclesiological implications are not considered. In several texts (especially *II-II,* q. 183, art. 2), St. Thomas recognizes the identity of the Roman Catholic Church and the Mystical Body, and the co-extension of the membership.[43]

The second source of confusion stems from the statement, often made, that the term "member" is an analogous term—and by this is meant that it can signify *either* those who have the external bond of which we have been speaking, *or* those who possess sanctifying grace. There is, however, little justification for this confusion. Of course, the term "member" is an analogous one. But let us understand what this means. The primary analogue is the *human* body: the secondary is the *ecclesiastical society.* The meaning of the analogy is learned from its use in the sources of revelation, especially in St. Paul; also from magisterial direction.

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[41] This teaching is found in *Gal.* 3:26-29; *Rom.* 12:4-8; *I Cor.* 12:12-26; *Eph.* 4:4-17.

[42] Among the principal statements are those found in the *Unam Sanctam* of Boniface VIII, the Council of Florence, the *Mortalium animos* of Pius XI, and the *Mystici Corporis* of Pius XII.

[43] This is not the place to examine in detail the teaching of St. Thomas. Strong evidence, however, can be adduced for the claim that his approach is very different from that of Pope Pius XII, but that he does not include grace in the concept of member as we now understand that term. Cf. R. Masi, O.M.I., *Unio Mystico-Personalis* (Rome, 1954), pp. 75-155.

From these sources we learn that the analogous term "member," when applied to the ecclesiastical body, refers to those who have the *external bonds* of union. It is an analogous term because it signifies one thing in reference to a physical human body, and another in reference to the ecclesiastical society. The two significations have points of similarity and points of dissimilarity. Those who use the *analogous* nature of the term "member" as a reason for extending it to both those who have the *external* bonds and those who are in the *state of grace* do not comprehend the basic nature of analogy. To say that the term "member" is an analogous one, and therefore "means many different things," is simply to confuse analogy with equivocation.

A third source of difficulty is the class of people with whom we are presently concerned—those who possess the *votum ecclesiae.* In the light of what has been said concerning the status of membership, it is clear that such people cannot be called "members" of the Church. They do not fulfill the conditions summarized in *Mystici Corporis.* No confusion, however, should arise from the fact that we say these people are *within* the Church, for while their presence there is a dynamic and a vital one, it does not *incorporate* them into the Church.[44]

There is a difference here not only in their external condition, but also in their internal spiritual dispositions. Recall that those who are justified through the "votum sacramenti" receive *gratia communis,* but not the particular *gratia sacramentalis* (nor is the character impressed upon their souls). So too those who possess the *votum ecclesiae* are saved, but *not* as members of the Church. Just as there is a modal distinction between *gratia communis* and *gratia sacramentalis,* so also can we not say that there is a modal distinction between those who are saved as *members* of the Church and those who are saved through possession of the *votum ecclesiae?*

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[44] This difference in the ways one may be said to be within the Church was discussed at the 1958 Spanish Biblical Week. Cf. *Estudios Ecclesiasticos, loc. cit.*

The precise nature of this mode may be difficult to grasp. It involves in a generic way what Pius XII called "those many heavenly gifts and helps which can only be enjoyed in the Catholic Church."[45] This mode certainly includes *juridic* insertion in the Church of Christ which is lacking for those possessing the *votum ecclesiae*. It may often involve the absence of sacramental grace, especially the graces of Confirmation, Penance, Extreme Unction, and above all the sacramental grace of the Holy Eucharist.

Finally are not the members of the Church subject to an altogether singular influence of the Holy Spirit, the *Soul* of the Church? Certainly the Holy Spirit influences Catholics in so far as He is the Soul of the Church, that is, in so far as He is the principle of Catholic faith, in so far as He governs and directs the rulers of the Church. Thus He influences both the intellect and the will of the members of the Church through the ministrations of the higher members;[46] this is an influence not felt by those who lack incorporation as members.

Does not all of this provide strong reason for making a distinction between justification as a *member* of the Church, and justification through possession of the *votum ecclesiae?* In each instance the individual justified is "within" the Church. The former is incorporated as a member of the Church; the latter is not a member, but is within the Church as partaking, in an essential way, of the supernatural life which only the Church of Christ can impart. This *status* is confused if called "membership"; more importantly, however, the very concept of Church is blurred.

There are, in addition, many bonds of union with the Church which cannot be classified as either "membership" or the *votum ecclesiae*. There is, in other words, an enormous range of bonds which possess *some* relation to the Church. They extend all the way from the valid sacraments of Oriental Separatists to the natural morality of pagans. All these bonds may aid an individual towards membership or toward the *votum ecclesiae,* but in themselves they do *not* constitute either, and so remain completely ineffective in the order of salvation, unless they eventually lead to one of these two states.[47]

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[45] Cf. *Mystici Corporis,* NCWC translation, p. 39.

[46] *Ibid.,* p. 22: "It is He who while He is personally present and divinely active in all the members, nevertheless in the inferior members acts also through the ministry of the higher members."

We can conclude by saying that a profound understanding of the concepts of salvation, Church, necessity, votum, and membership can increase considerably our understanding of the Church's necessity. The very process of salvation involves entrance into the Roman Catholic Church, because this Church *is* the Kingdom of God on earth, the Mystical Body of Christ. A sociological view of the Church can never communicate *this awareness* of the true nature of the Church. Nor can continued confusion regarding the members of the Church and those who possess the *votum ecclesiae* serve any useful purpose. The confusion is all the more lamentable in view of the clarity with which the magisterium has spoken concerning the status of membership. This confusion between the East and the West will serve only to prevent full appreciation of the deep spiritual reality which the *votum ecclesiae* involves. It is this reality which makes it clear that all who attain salvation do so in and through the Roman Catholic Church.

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[47] Cf. Vodopivec, *op. cit.*, pp. 99-103.

Answers to Questions

ANTICIPATION OF LAUDS

Question: In your discussion of the new rubrics in the December issue you say that Lauds may no longer be anticipated. In a treatment of the same rubics appearing in a foreign review I read that Lauds may be anticipated. Who is right? It seems that we Americans always take the strict view.

Answer: If there is still any doubt about the matter by the time this answer appears in the March issue, it should be dissipated by the official *"Declaratio,"* issued by the S.R.C. on Dec. 28, 1960, and published in *L'Osservatore Romano* of Dec. 30, 1960. Obviously, the S.R.C. was so eager to set things straight that, rather than wait to publish the notice in the *Acta,* it used the daily *Osservatore*. The translation is as follows:

"SACRED CONGREGATION OF RITES
"DECLARATION

"Since a doubt has arisen about the interpretation of nn. 144 and 145 of the new Code of rubrics, namely whether, after January 1, 1961, Lauds may be anticipated in private recitation (*a solo*) from the afternoon of the preceding day, this Sacred Congregation of Rites has deemed it necessary to make the following declaration lest any uncertainty remain in a matter which pertains directly to the public prayer of the Church:

"1) By n. 144 the anticipation of Matins is properly and exclusively permitted, whether *in choro* or *in communi,* or *a solo.*

"2) By n. 145 it is properly and exclusively determined that Lauds, *in choro* and *in communi,* may be recited only early in the morning (*primo mane*), that is, without any anticipation, and that the private recitation (*a solo*), which likewise may not be anticipated, is fittingly done at the same time of morning.

"Rome, December 28, 1960.

"ENRICO DANTE
"Secretary, S.R.C."

WASHING THE SACRED LINENS

Question: Are three waters still required for the preliminary washing of the sacred linens by a priest?

Answer: Can. 1306, 2 tells us that purificators, palls, and corporals must be washed by a cleric in major orders before being handed over for washing by lay people, even religious. Then, by prescribing that the water of the *first* washing be poured into the sacrarium or, if a sacrarium is lacking, into the fire, it makes it clear that a single preliminary washing is sufficient.

CANDLES AND VOTIVE LIGHTS

Question 1: On what occasions, if any, may more than the six candles for a high Mass or the two candles for a low Mass be lighted?

Answer 1: Matters Liturgical, n. 155, is quite detailed on this subject: "(*b*) Four candles may, but need not, be lighted at a low Mass in the following instances: if it is a conventual Mass (S.R.C. 3697, VII); if it is celebrated on a Sunday or on a holyday of obligation as the *pro populo* Mass or as the principal Mass of a religious community; or if it is celebrated on the occasion of a special solemnity and if it is a low Mass for no other reason than that there is no choir to sing a high Mass (S.R.C. 3059, IX; 3065).

"(*c*) At a private low Mass celebrated by a Bishop, the common and approved practice is to light four candles on ordinary days and at least six on more solemn feasts, though strictly according to the law two are sufficient on ordinary days and four on more solemn feasts; these numbers do not include the bugia candle (C.E.: I, C. XXIX, n. 4; Eph. Lit.: LV, 107, Note 3).

"(*d*) For a low Mass at which sacred orders are conferred, the six high candles shall be lighted. If the ordaining Prelate is the Bishop-Ordinary of the place, a seventh candle shall be lighted; its candlestick shall be higher than the rest and shall occupy the place of the altar crucifix which shall be moved slightly forward.

If the ordination is conferred privately, four candles are allowed, though the six or seven candles prescribed for a public ordination may also be used (C.E.: I, C. XII, n. 12; S.R.C. 2682, VIII; P.R.E.: I, n. 165).

". . . (*f*) For a sung Mass whether high or solemn the six candles shall be lighted, except in the case of a high or solemn Mass of Requiem for which four candles would be sufficient (S.R.C. 3029, VII). Four candles at high and solemn Masses other than those of Requiem are allowed by some authors (Eph. Lit.: LIV, 100, Ad 7-8); but for this a dispensation from the local Ordinary would seem to be required (S.R.C.: Aug. 18, 1949; AAS: 1949, p. 476).

"(*g*) It is not required that for a high or solemn Mass the two candles on the altar table should also be lighted in addition to the high candles mentioned above (S.R.C. 3759, I)."

It may be added that the seventh candle mentioned in paragraph (*d*) is used also for Solemn Pontifical Mass celebrated by the Ordinary.

Question 2: The sacristan at our parish church frequently places candelabra containing vigil lights (51% beeswax) on the altar in addition to the two Mass candles during low Mass. She also uses vigil lights on the altar during Benediction, in addition to the twelve candles required. Is this practice permitted?

Answer 2: These vigil lights would be considered either candles or lights other than candles. If they are considered candles, as I think they generally would be, they would be forbidden at Mass since more than two candles are not permitted, unless the celebrant is a Bishop or unless the occasion is special (cf. *Answer 1*). They would not be violating any such legislation when used at Benediction. If, on the other hand, they do not answer the description of candles, they would fall under the prohibition that says that "Lights other than candles are not permitted on the altar table, an altar gradine, or any oher part of the altar, whether they are to be used for purposes of cult or ornamentation, or whether their purpose is merely to dispel darkness" (*Matters Liturgical,* No. 154, *i*).

THE LEONINE PRAYERS

Question 1: In the Decree of the S.R.C., dated March 9, 1960, regarding the Leonine prayers, we are told that we may omit these prayers after a dialogue Mass on Sundays and feasts only. What is meant by "feast" in this context? I have seen it interpreted in such a way as to include every day on which we have a Mass honoring a saint.

Answer 1: Father A. Bugnini, C.M., a consultor of the Sacred Congregation of Rites and editor of the *Ephemerides Liturgicae,* has a brief commentary on the Decree in his review (Vol. LXXIV, Fasc. VI, 459-460), in which he says, "Feast is to be taken in the more popular sense of feasts of the first or second class or of those celebrated with some solemnity." I have heard of one Ordinary who proposed the same question as yours to the S.R.C. and who received the same interpretation as that given by Bugnini.

Question 2: During the week, we offer Mass for the school children at 11:30 in the morning. About half of the children or more receive communion. Would this be a sufficient number to constitute a "general communion," such as is required for eliminating the Leonine prayers?

Answer 2: Unfortunately, the commentary mentioned above does not elaborate on the *"occasione Communionis generalis"* of the Decree. I believe that we must distinguish between "a general Communion" and "a very large number of Communions." "A general Communion," as used in such rubrical contexts, regularly implies some special occasion, e.g., when the Holy Name Society of a parish or other area receives in a body. Without the added solemnity of "a special occasion," it seems to me, a large number of communicants, even the majority of those in church, does not constitute the "general Communion" cited in the Decree. This opinion is supported by Canon J. B. O'Connell (cf. *Clergy Review,* XLV [Nov. 1960], 688-689).

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VALID MATTER FOR BAPTISM

Question: In *Theological Studies* for December, 1960, Father John Farraher, S.J., takes exception to an answer that appeared in the June, 1960, issue of *The American Ecclesiastical Review,* concerning the use of sodium chloride (or saline) solution for the remote matter of baptism. The answer states that this liquid—containing 99% water and 1% salt, used frequently in hospitals—is doubtful matter. Fr. Farraher expresses doubt as to the correctness of this answer and implies that saline solution is to be considered as certain matter. Do you care to comment further on this point?

Answer: The statement of Fr. Farraher to which our correspondent refers is the following:

> Common estimation of people is considered the norm for judging whether a liquid is to be considered water and hence valid matter for baptism. Fr. Connell makes a strange application of the principle in judging an ordinary hospital saline or sodium chloride solution doubtful matter, because ordinary people hearing the technical name would not consider it water. Not many people hearing hydrogen monoxide (or whatever the technical name for pure H_2O is) would consider it water from its name either. But this does not mean that in their estimation of the substance they would have any doubt about its being water. And a hospital saline solution (.9% salt in pure water) is definitely less saline than sea water. Of course, chemical content is not the norm, but would not most people, knowing that saline solution or sodium chloride solution is just a technical name for pure water to which salt has been added in the ratio of a teaspoon of salt to a pint of water, still consider it water?

In explaining my view I questioned whether people in general "know the composition of sodium chloride injection so that they would answer unhesitatingly that it is real water *and could be used for baptism.*" This final clause is important, but I believe that Fr. Farraher overlooked it. It means that it is not sufficient for the valid use of a liquid for baptism that it be known commonly to be water. It is also necessary that they recognize it as a liquid suited for washing—or to be put in another way, that it be commonly *called* water.

To provide some scientific data for this problem I obtained from the department of biology at St. John's University, Brooklyn, information regarding the constitution of three liquids—saliva, tears and sea water. I found that saliva is composed of about 98% water, tears 98.1%, while sea water may be anything from 3% salt and 97% water to 27% salt and only 73% water (in the great salt lakes). Yet, baptism conferred with saliva or tears is commonly regarded as certainly invalid, while if sea water is used (no matter what the salt content) the baptism is valid. Evidently, then, something more than the mere predominance of water by chemical analysis is necessary for validity. What is this requirement? Sometimes it is stated in a manner similar to that used by Fr. Farraher, that people must commonly know that this liquid is predominantly water. However, this is not sufficient. The ordinary person knows that saliva and tears are mostly water; yet, these substances are certainly not valid matter.

What is this additional requirement? It is necessary that the liquid be commonly *called* water and be recognized as *usable for human ablution.* It is one thing for a liquid to be commonly *known* to be water; it is another thing for it to be commonly *called* water. I referred to this principle in my answer of June when I contrasted saliva solution with ocean water, saying that "they (ordinary people) know that ocean water is real water and *call it such.*" Again, I questioned whether people in general "know the composition of sodium chloride injection so that they would answer unhesitatingly that it is real water *and could be used for baptism.*" A few quotations from outstanding theologians will illustrate this point:

Pruemmer, O.P., in speaking of certain liquids, such as tea, which he designates as doubtful matter, says: "In all these and similar liquids, water greatly prevails, and is not chemically transformed, but according to the common estimate of mankind they are not now *called* water" (*Manuale theologia moralis,* III, n. 98).

Merkelbach, O.P., enumerates several liquids as valid matter, and explains that even when some extraneous matter is mixed with them in small quantity they remain valid matter "provided that, not only chemically, but according to the common estimate water is still predominant *and it is still called water.*" He also designates as invalid matter certain substances which chemically are water, but he does so because they are *not suited for ablution.* (*Summa theologiae moralis,* III, n. 121).

Lehmkuhl, S.J., states of certain liquids which he declares invalid, though they are in great part water: "However, no one *calls* such a liquid water" (*Theologia moralis,* II, n. 59).

Fanfani, O.P., declares certain liquids doubtful because "they are no longer *called water*" (*Manuale theologiae moralis,* IV, n. 61).

Pescetta-Gennaro, speaking of water to which a small quantity of salt has been added, say that it is valid "if the quantity is so small that it retains the nature and *in common use the name* of water" (*Elementa,* V, n. 149).

In fine, a liquid must be commonly designated as water, suitable for the ablution of human beings, in order to be valid matter for baptism. Even though people know that a liquid is actually water, it is at least doubtful matter, when they do not commonly designate it as water. Now, I doubt that this condition is fulfilled in the case of saline solution, used in hospitals. Everybody in the hospital certainly knows that it is only water with a small quantity of salt added—but still, they call it saline solution, not water, and they do not normally use it for washing. I do not believe that Fr. Farraher's comparison with the chemical name of H_2O is apropos. People call H_2O water; but saline solution they call saline solution even in a hospital where everyone presumably knows what it actually is.

I would not have concerned myself with this lengthy explanation merely to defend my opinion against Fr. Farraher's criticism, if the matter in question were not so important. But there could be at stake a soul's salvation. If a priest were convinced of the truth of Fr. Farraher's view—that there is no doubt about a baptism conferred with saline solution—he would be forbidden *sub gravi* to repeat even conditionally a baptism conferred with this mixture, provided all the other requirements were present. I wish to state very definitely, therefore, that I believe this view cannot be supported by certain arguments, and that in consequence a priest not only may but even must repeat conditionally a baptism conferred with sodium chloride or saline solution.

FAST AND ABSTINENCE ON THE CHRISTMAS VIGIL

Question: In connection with the concession granted by Pope John XXIII, allowing Catholics to anticipate on December 23 the obligation of fast and abstinence prescribed for the vigil of Christmas (*AAS,* LI [1959], 918) a group of priests recently raised and discussed a number of problems, which they then decided to submit to your question-answer section. It is true, the solution of these problems will not be needed in practice for nine months, at the earliest; yet, the priests feel that they may be questioned on these points in the meantime, especially by the children in school. The main questions that we discussed were the following: (1) In 1961, when Christmas falls on Monday what is to be said of the obligation to fast and abstain? (2) In 1962, when Christmas falls on Tuesday, what will be the obligation? (3) What is the obligation of a person who is twenty-one years old on December 24? What of one who reaches this age on December 23? (4) What is the obligation of a person who becomes fifty-nine on December 24? On December 23? (5) What is the obligation of a man of sixty-five who observes Friday, December 23, as an ordinary day of abstinence, without any thought of performing his vigil abstinence, and adverts to the obligation of the vigil only late Friday evening? (6) Is it possible to separate the two obligations of fast and abstinence by observing one on December 23 and the other on December 24?

Answer: It must be noted that the Pope did not *change* the day for fast and abstinence in preparation for Christmas to December 23, as was erroneously stated in the American press in December, 1959. The obligation to fast and abstain still remains *per se* attached to December 24, but the Sovereign Pontiff, through the Sacred Congregation of the Council, has granted all the faithful, at their personal choice, the privilege of *anticipating* (*gratiam anticipandi*) the obligation of fast and abstinence on December 23. With this in mind, let us consider the particular questions submitted by our correspondent.

(1) When Christmas falls on Monday, as in the current year, 1961, the obligation of observing the fast and abstinence prescribed for the vigil falls out, in accordance with Canon 1252, §4. However, it must be remembered that in such an event Saturday, December 23, is an Ember Day, which by the general law of the Church is a day of fast and complete abstinence, though in most (if not all) of the dioceses of the United States the Bishops allow

meat at the principal meal. Perhaps it is in a spirit of humor that the Roman Ordo states that in 1961 the obligation of fast and abstinence may be anticipated on Saturday, December 23.

(2) In 1962, when Christmas falls on Tuesday, a person may fast and abstain either on Sunday, December 23, or on Monday, December 24. It is true, a Sunday is never a day of obligatory fast or abstinence; but a person is not forbidden to choose that as the day for anticipating his obligation.

Perhaps some might be inclined to argue that in 1962 a person may select Sunday, December 23, as his day for fulfilling the obligation and then conclude that he need not fast or abstain since this is a Sunday. I do not believe, however, that this conclusion can be sustained, although it would be true if the Pope had definitely assigned December 23 as the day for fulfilling the vigil obligation. But, as was stated above, the obligation still remains *per se* on December 24, with the right to anticipate it on December 23, if one so wishes.

The case is similar to that of the cleric with reference to his Office on the day of his ordination to the Subdiaconate. He is bound only to that portion of the day's Office which follows the time of his ordination according to the commonly accepted horarium—usually from Sext through Compline. There is a sufficiently probable opinion, however, that he may recite these Hours earlier in the morning before his ordination, though at that time he is not yet under any obligation (Cf. Damen, *Theologia moralis,* I, n. 1108). But surely, he could not choose the time before ordination for the recitation of this portion of the Office, and then declare himself entirely free from this obligation for that day, on the score that he has not then any obligation to say the Breviary!

Of course, before this problem arises in 1962, the Church may render a decision on the matter. But I believe that if we are told that we are entirely free from the vigil fast and abstinence on both December 23 and 24 of that year, it will be an extension of the present privilege.

(3) A person whose birthday occurs on December 24 is not bound to fast in the year when he becomes twenty-one, but he is bound to abstain. For the obligation of fasting begins only on

the day after one has completed his twenty-first year—that is, on the day following one's twenty-first birthday. The law of abstinence, however, binds all who have completed their seventh year (Canon 1254). One whose birthday falls on December 23 is bound on December 24 in the year when he celebrates his twenty-first birthday. He may, however, observe fast and abstinence by anticipation on December 23. His case would be somewhat similar to the case of the subdeacon with reference to the obligation of the Office.

(4) A person who celebrates his fifty-ninth birthday on December 24 is free from the law of fasting from that time on, though he is not free from the obligation of abstinence. For the Code prescribes that the law of fasting ends with the *beginning* of one's sixtieth year, which is his fifty-ninth birthday (Canon 1254, §2). *A fortiori,* one who observes his fifty-ninth birthday on December 23, is not bound to any Christmas vigil fast.

(5) A person fulfils an obligation when he does what is prescribed, even though he does not advert to the obligation while he is performing the act. For example, one who attends Mass on Ascension Thursday, not adverting to the fact that it is a holyday of obligation, need not attend Mass again if in the course of the morning he realizes that the day is a holyday. Similarly, the elderly person (free from the obligation of fast) who observes December 23 as an ordinary Friday need not abstain again the following day, when he adverts to his obligation of abstaining for the vigil.

(6) I believe that for a good reason a person may separate the Christmas vigil obligation of fast and abstinence by fasting on one day and abstaining on the other. Of course, in such a case the use of *epicheia* must be employed, but I believe this may be reasonably done. Let us take the case of a business man who is invited to two dinners with different groups of colleagues on Friday, December 23, one at noon, the other in the evening. Abstinence fare will be provided at both meals, but it will not be easy for him to limit himself to fast-day proportions at either meal, because both hosts expect him to partake generously of their viands. It seems to me that, by a generous interpretation of the law, he could consider that he has fulfilled his obligation of abstinence, so that December 24 would be a day of mere fast.

Then, on December 24, he could have meat at the principal meal. I leave the question, however, to professional canonists, who have more proficiency in this matter than a lowly theologian.

FRANCIS J. CONNELL, C.SS.R.

FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for March, 1911, contributed by Fr. B. Feeney of St. Paul's Seminary, St. Paul, discusses the study of Sacred Scripture and Church history in the seminary. The main theme of the author is that spiritual and supernatural aspects of ecclesiastical studies should not be sacrificed to the intellectual aspect. He says: "Intellectual teaching must not disregard or decry the authority of the Church, as if it were provisional, not doctrinal. It must not waive the supernatural or attenuate it until it is brought within the *comprehension* of reason.". . . An article on the public-school system in Germany, by George Metlake, of Cologne, emphasizes the fact that in Germany (at the time when the article was written) the public schools took into consideration the particular religious beliefs of the students. The author promises a more detailed explanation in a subsequent article. . . . An article by Fr. Francis P. Donnelly, S.J., entitled "The Characteristics of Newman's Sermons," points out that definiteness was the chief characteristic of Cardinal Newman's Catholic sermons. Fr. Donnelly also states that in each of the Cardinal's sermons a twofold division can be found, such as a law and its application, or a law and its exceptions, or a problem and its solution, etc. . . . An article on "Clerical Health and Exercise," by Fr. A. B. O'Neil, C.S.C., pleads for more physical activity on the part of the clergy, particularly in the form of walking. He quotes Pope St. Pius X and Cardinal Gibbons in favor of pedestrianism, and asserts that he himself ordinarily walks twelve miles every day. . . . An anonymous writer suggests an annual donation to the Pope from the clergy of America. . . . In the Analecta we find a letter of Pope St. Pius X, condemning certain doctrinal concessions proposed by some Catholics for the purpose of persuading the Oriental dissidents to return to Catholic unity, such as the theory that in the Oriental Church the consecration in the Mass is effected by the *epiclesis*. . . . In the Studies and Conferences we find the questionnaire to be answered by the superiors of religious communities in their triennial report to the Holy See.

F. J. C.

Book Reviews

ALCOHOLISM: A SOURCE BOOK FOR THE PRIEST: AN ANTHOLOGY. Indianapolis: NCCA Press, 1960. Pp. x + 685. $6.95.

The problem of alcoholism is one which is likely to confront every priest, just as it is likely to confront almost every layman, and in all cases the problem may be pastoral and/or personal in nature. If the problem pertains to a penitent, the confessor, unlike the average layman, cannot in good conscience dismiss it as hopeless or insoluble; in worse conscience still may the confessor dispense wrong advice, for ill-considered advice to an alcoholic may easily send him directly to the lockup, the asylum, or the grave, if not to all three in turn. Thus this "Source Book" is a precious font of wisdom from which every priest and seminarian can and should draw copiously. Unfortunately, too many of us, for too long, viewed with a vague aprioristic alarm some of the more successful approaches to the problem of alcoholism.

The "Source Book" does not pretend to be a systematic treatise on any one phase of alcoholic addiction, nor is it a case book of alcoholic personalities. Such works are available in mountainous plenitude, and the conscientious priest, like the conscientious physician, will "go to the mountain." But this book does contain material of direct pertinence to the clergy, every word of it. Its detailed table of contents is fascinating in itself.

The work is an anthology of the first ten years of *The Blue Book*. Published annually for restricted circulation, *The Blue Book* contains the proceeding of the meetings of the National Clergy Conference on Alcoholism. The authors are many and varied: members of the American Hierarchy, "The Educators," "The Men of Medicine," "The Psychiatrists," and almost every conceivable category of priest and layman who can speak from experience and authority on some phase of alcoholism.

The literary quality of the book is understandably uneven, considering that many chapters contain verbatim transcripts of impromptu discussions. Perhaps part of the charm of "Source Book" is precisely the sincerity of words published almost exactly as spoken at the Conference meetings. To anyone familiar with the program of Alcoholics Anonymous, this kind of honesty would seem to be an "overflow" from the honesty of the program itself, but neither the speakers nor the taperecorder can justly be blamed for misspellings, so the proofreader must be the culprit in this area. Such defects are easily remedied, and are relatively insignificant in a book of truly substantial merit.

JOHN H. KELLY, S.J.

LEARNING THE MASS. By Walter Schmitz, S.S. Milwaukee: Bruce Publishing Company, 1960. Pp. 63. $1.75.

Father Schmitz, professor of liturgy at the Catholic University of America and Master of Ceremonies for the Archdiocese of Washington, D. C., is not unknown to priests and seminarians. His two previous books, *The Book of Ceremonies* (with Father O'Connell), and *Holy Week Manual for Priests,* have established his reputation as an excellent rubrician. His latest book bears the same mark of fine scholarship.

Learning the Mass, written with deacons in mind, has this as its purpose: to furnish in one inexpensive manual all the rubrics as well as Missal texts needed by the deacon to learn the Mass and other ordinary parish ceremonies. The result is a book which fulfills the twofold purpose of Missal and book of rubrics. The advantage is immediately obvious. No longer does the deacon have to go through the frustrating experience of glancing from Missal to book of rubrics and back again while learning to say the Mass.

The method used by Father Schmitz is ideal for the purpose intended. Using double columned pages, Father Schmitz, beginning with the vesting prayers and continuing through to the Last Gospel, has put all the Missal texts and their corresponding rubrical directives side by side. The feast of St. Francis of Assisi, Sept. 17, was chosen for the Proper. The choice is a happy one in as much as it gives the deacon ample opportunity to practice the bows that occasionally occur during the Introit, Oration, Epistle, etc.

The value of this book is further enhanced by the use of a spiral binding and the reproduction of altar cards which may be taken out and pasted on cardboard. Good timing has also enabled Father Schmitz to incorporate all the recent changes found in the *Motu Proprio* of July 26, 1960.

Following the chapters on the Mass are two chapters and an appendix which include the following: requiem low Mass, sung Mass, Mass without a server, several Masses on the same day, the distribution of Communion outside of Mass and during Mass, and benediction of the Blessed Sacrament.

All deacons should find this the perfect answer to a need felt by anyone who has gone through the long and exacting preparation of learning the Mass. It might also serve as an excellent aid to priests wishing to brush up on some forgotten rubric.

EDWARD WITCZAK

FREQUENT CONFESSION. By Benedict Baur, O.S.B. Translated by Patrick C. Barry, S.J. London: St. Paul Publications, 1959. Pp. 217. $3.00.

Most spiritual books which deal with an analysis of a holy life bring out somewhere in their pages the necessity of frequent Confession. This work deals specifically with frequent Confession and relates it to the important aspects of the spiritual life, weaving thoughts about Confession's enriching influence into every chapter and consideration. The author presents the sacrament of Penance as an inevitable means to proper watchfulness over self, as a *sine qua non* for spiritual vitality in today's world. The emphasis throughout is upon frequent, well-made Confessions. It is both a devotional analysis of the sacrament and an urgent call to priests, religious, and pious people whom he believes to be in danger of living purely natural lives without this practice.

The principal theme of *Frequent Confession* is not merely the acquiring of a weekly habit, but the "spirit" of Penance. According to Father Baur, "Such a spirit of penance means that we have a continual sorrow for the sins that we have committed, together with a desire to make atonement for them and to rise in spite of them to the heights of virtue and of love of God." A second line of thought stresses the changed outlook on venial sin which is necessary for advancement in holiness. It is a fatal mistake to regard venial sin as harmless, trifling.

A valuable feature of the work is its unique twofold division. Part One contains four vigorous chapters: the meaning and purpose of frequent confession, an examination of the practice itself, the relationship between spiritual director, confessor, and penitent, and a discussion of conscience. Part Two takes leave of chapters and considers twenty-six varied topics in briefer fashion, fervently linking each topic with frequent Confession. The idea of an outlined study followed by a series of considerations wherein the subject is applied is effective.

In general, the book treats a serious subject in a careful, ardent manner; it has a human touch but is never casual.

ROBERT MCCAFFERTY

Books Received

HEARING CONFESSIONS. By Dom Desmond Schlegel. Westminster, Md.: The Newman Press, 1960. Pp. 32. $1.25.

ST. PAUL THE APOSTLE. By A. Penna. Translated by K. C. Thompson. New York: St. Paul Publications, 1961. Pp. vii + 344. $5.00.

THE LIBERAL ARTS IN ST. THOMAS AQUINAS. By Pierre H. Conway, O.P., and Benedict M. Ashley, O.P. Washington, D. C.: The Thomist Press, 1960. Pp. 74. $1.25.

METAPHYSICS AND THE EXISTENCE OF GOD. A REFLECTION ON THE QUESTION OF GOD'S EXISTENCE IN CONTEMPORARY THOMISTIC METAPHYSICS. Vol. I. By Thomas C. O'Brien, O.P. Washington, D. C.: The Thomist Press, 1960. Pp. viii + 269. $3.50.

PRINCIPLES OF EDUCATION. A THOMISTIC APPROACH. By Pierre H. Conway, O.P. Washington, D. C.: The Thomist Press, 1960. Pp. xiii + 204. $5.00.

DAILY MEDITATIONS FOR SEMINARIANS. By Valentine Young, O.F.M.Cap. Chicago: Franciscan Herald Press, 1960. Pp. 337. $1.75.

MY GOD AND MY ALL. Chicago: Franciscan Herald Press, 1960. Pp. 288. 85¢.

THE WORKS OF ST. BONAVENTURE. MYSTICAL OPUSCULA. Vol. I. Translated by Jose de Vinck. Paterson, New Jersey: St. Anthony Guild Press, 1960. Pp. xiii + 266. $4.00.

MÉMOIRES INTÉRIEURS. By François Mauriac. Translated by Gerard Hopkins. New York: Farrar, Straus & Cudahy, 1961. Pp. 248. $4.75.

HOW TO GIVE A RETREAT. By Ignatius Iparraguirre, S.J. Westminster, Md.: The Newman Press, 1960. Pp. 188. $1.75.

FATHER MATEO SPEAKS TO PRIESTS ON PRIESTLY PERFECTION. By Mateo Crawley-Boevey, SS.CC. Translated by Francis Larkin, SS.CC. Westminster, Md.: The Newman Press, 1960. Pp. xviii + 258. $3.75.

THE MIND OF MODERN MAN. REPORT OF THE THIRTY-NINTH ANNUAL MEETING OF THE FRANCISCAN EDUCATIONAL CONFERENCE CAPUCHIN COLLEGE, D. C. Chicago: Franciscan Herald Press, 1958. Pp. ix + 276. $4.00.

THE MIND AND HEART OF AUGUSTINE. By J. M. Flood. Fresno, Calif.: Academy Guild Press, 1961. Pp. 108. $2.45.

NEW THIS SPRING

DUNS SCOTUS

The Basic Principles of His Philosophy

By Efrem Bettoni, O.F.M.

Translated from the Italian by
Bernardine Bonansea, O.F.M.

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Dr. Bettoni, who is currently Professor of Philosophy at Sacred Heart University in Milan, Italy, is a recognized authority in the field of Scotistic philosophy. In the present work he condenses the results of many years of study and painstaking research.

Dr. Bonansea is Associate Professor of Philosophy of Religion at The Catholic University of America, and the author of several publications in the field of scholastic and Renaissance philosophy.

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